R E P O R T R E S U M E S

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COLLIER COUNTY INSTITUTE FOR TEACHERS OF DISADVANTAGED CHILDREN AND YOUTH (NAPLES, AUGUST 1-12, 1966).

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COLLIER COUNTY BOARD OF PUBLIC INST., NAPLES, FLA.

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THIS DOCUMENT CONTAINS THE SPEECHES PRESENTED TO EDUCATORS AT A CONFERENCE ON DISADVANTAGED YOUTH OF COLLIER COUNTY, FLORIDA. THE SPEECHES ARE DIVIDED INTO SIX SECTIONS, DEALING WITH VARIOUS PROBLEMS FACED BY DISADVANTAGED YOUTH. SPEECH TOPICS INCLUDE MENTAL AND PHYSICAL HEALTH, SELF CONCEPT DEVELOPMENT, THE PROBLEMS OF GROWING UP AS A MEMBER OF A DISADVANTAGED MINORITY GROUP, CONSIDERATIONS FOR A CURRICULUM FOR CULTURALLY DIFFERENT YOUTH, LANGUAGE ART EXPERIENCES, AND SOCIAL EXPERIENCES. (JS)

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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COLLIER COUNTY INSTITUTE

FOR

TEACHERS OF DISADVANTAGED

CHILDREN AND YOUTH

AUGUST 1-12 1966

NOV. 5, 19 - DEC. 3, 1966

MARCH 4, 11, 1967

AACTE
UNIVERSITY OF MIAMI
COLLIER COUNTY BPI

RC 000500

F O R E W O R D

These speeches are the presentations of consultants to the Collier County Institute for Teachers of Disadvantaged Children and Youth. The consultants were chosen for their experience and leadership in the field of education as it relates to those children referred to as "culturally and socially disadvantaged" and a variety of other terms used to describe those who are not of the standard, middle class, white society. It is to the credit of education that we now recognize that the educational approaches to teaching these children are also the best methods of teaching all children. The views presented here are directed at those teachers who are concerned with the disadvantaged youth. Needless to say, the principles as presented can and should be applied to the education of all children.

The Collier County Institute for Teachers of Disadvantaged Children and Youth was an experimental program, jointly sponsored by the University of Miami, Florida Atlantic University, University of South Florida, Barry College of Miami, University of Tampa, and the Collier County Board of Public Instruction. Funding for the project was provided by the American Association of Colleges of Teacher Education (AACTE). In order to reach a sampling of teachers throughout the county, all instructional personnel were contacted and fifty-six teachers were chosen from those of the instructional staff who responded. This represented approximately twenty percent of the total teaching staff of Collier County.

It was not the purpose of the Institute to provide a broad program covering all aspects of teaching disadvantaged children. This would have been impossible. Rather, the program aimed at providing a short, but intensive, orientation to the problems of the disadvantaged and a look at some promising practices which may assist teachers in helping provide better educational opportunities for these children.

Much credit must be given those who planned the project, those who cooperated so well in its direction, those consultants whose dedication to the basic principles of American education is so evident from the text of this manuscript, and above all, to those participants, those who teach, who were interested enough in the education of all Collier County youth to give of their time and talents to make this Institute a success.

Kenneth C. Pittman, Director
Title III-B Migrant, OEO
Institute for Teachers
Collier County, Florida

COLLIER COUNTY SCHOOL SYSTEM

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PROGRAM OF THE INSTITUTE

The program of the institute is designed to make the maximum impact on the participants over a two week period immediately preceding the opening of school and to provide for periods of reinforcement during the following school year.

Each day of the two week pre-school period will be approximately as follows:

9:00 a.m. - 10:30 a.m. - Address by visiting professor

10:30 a.m. - 11:00 a.m. - recess

11:00 a.m. - 12:00 N. - small group session (10 persons to a group). This will be an unstructured group where participants will be free to express feelings and explore ideas.

12:00 N. - 1:00 p.m. - lunch

1:00 p.m. - 2:00 p.m. - small group sessions. This will be a session where the discussion centers around the visitor's topic. A discussion leader will be present here to see that the discussions will lead to the formulation of ideas and questions for the next session with the visiting speaker.

2:00 p.m. - 3:30 p.m. - The entire group will reconvene for a discussion-question-answer session with the guest speaker.

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School of Education
University of Miami

Associate Coordinator and Curriculum Director

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Coordinator of Federal Programs
Collier County Board of Public Instruction

C O N T E N T S

Introductory Remarks . . . . Dr. John Higgins

Section I
Mental and Physical Health of
Collier County Disadvantaged Youth

. . . . Forrest Hinton, M. D.
General Practitioner
Immokalee, Florida

. . . . Mrs. Johnnie Smith
Director of Nursing
Collier Co. Health Dept.

. . . . Mrs. Marion Fether
Social Service Worker
Collier County

. . . . Mrs. Doris Gandees
Social Service Worker
Collier County

Section II
The Self Concept Development
of Disadvantaged Youth

. . . . Dr. Carolyn Garwood
Assistant Professor of
Guidance and Education
University of Miami

Section III
Growing Up Disadvantaged and
a Member of a Minority Group

. . . . Mr. Robert Simms, Director
Small Business Administration
Dade County, Florida

. . . . Mr. Eugene C. Williams
Principal, Bethune School
Immokalee, Florida

C O N T E N T S Cont...

Section IV
Curriculum Considerations for Culturally Different and Disadvantaged Children . . . . Dr. Robert Hendricks
Associate Professor of Elementary Education
University of Miami

. . . . Dr. John M. Higgins
University of Miami

Section V
Language Arts Experiences for Disadvantaged Pupils . . . . Dr. Alexander Frazier
Professor of Education
Ohio State University

Section VI
Social Experiences for Disadvantaged Pupils . . . . Dr. John M. Higgins
Associate Professor and Director
Elementary & Secondary Education
Catholic University of America

Transcriptions of all above presentations are available from the Supervisory Department, Collier County Schools, Naples, Florida 33940.

Dr. John Higgins
August 1, 1966

(On the interest the U. of Miami has in this Institute)

Teachers who teach these children make impossible demands on them. They make demands on the children to the point where they do not get through school. You have heard about the physically handicapped children who come to your room and make it impossible to sit still. You have heard about how they live. Much of their lives makes the school curriculum completely unrealistic to them. Teachers expect children to have been prepared in the middle-class manner when they come into the classroom. We give them middle-class white books, exclusively good old white "Dick and Jane", whose father is out at work and comes home, and there's a dog and no one is allergic to the dog. And they live in a house with more than one room, and they don't all share beds (if there are beds available). The materials we have in school (whether elementary or high school) don't say anything about the child who lives in a shack, who has a bunch of old cars out front where maybe one or two kids sleep, who has a 14 year old sister who is pregnant. We don't have a curriculum for those people.

I think it has become apparent that though Collier County is doing something, their sources are inadequate. The $44,000 taken in for the Public Health budget comes to about $1.50 for each person in the County, if you don't count the migrants. They must spread their services so far and wide. Only in the last few years have we become aware of the kind of people that we are trying to help. Only recently have the people discovered the migrant, trying to do something about it such as Collier County is, (and you have one of the biggest programs in the country going, at present).

We don't even know how many migrant workers there are in this country, in this state. They haven't been counted for the last five years. We hide them conveniently when we find we have some. Dade County, supposedly having the best housing in the country, has them behind a large hedge, where they can't be seen from the highway - hidden and ignored very often in the classroom, also. The resources are yet inadequate.

Every child will come in contact with the classroom teacher. You are the one agency who should contact most of the children. How many I don't know. They don't go to the doctor, they don't always go to the social worker, or anyone representing authority. Generally, there is no contact with the home. We are all missing opportunities to help the children, which is one of our basic fallacies.

Jobs will not be around for migrant workers as years go on. The average migrant makes less than a thousand dollars a year. They have to take out their own traveling expenses. They buy in small quantities, not using the advantages of savings in the large supermarkets.

The children are given warm coke instead of milk because of no refrigeration in their shacks. They are transported in unsafe buses from camp to camp.

We are talking about probably the most degraded and wretched people in our society. These people have no political power. If we think the people living in the Negro slums are powerless, at least they now have the promise of some political power. The history of migrant labor in this country is such that they have always been underpaid. An answer to higher wage demands is in foreign labor. Schooling is interrupted, medical care as they move from place to place is often non-existent. Sanitary facilities are appalling. And teachers, in large, are not accepting of these children. I am afraid that country-wide, and even state-wide, this is true. These are the neglected, and not only forgotten, but ignored. At a certain time of year, they form a quarter of the population of Collier County.

(My comments are opinions and should not be treated as matters of fact.)

You are concerned with what is being done, what changes can be made in your particular school that will help more children to learn and to stay in school, get jobs, and to live satisfactory lives. It is to be hoped that this Institute will provide you with some incentive to recognize the problems and search for answers. We cannot offer solutions, only you can do that.

August 1, 1966

"MENTAL AND PHYSICAL HEALTH OF COLLIER COUNTY DISADVANTAGED GROUPS"

Dr. Forrest Hinton, M. D.
General Practitioner
Immokalee, Florida

Mrs. Johnnie Smith
Public Health Nurse
Collier County

Mrs. Marion Fether
Social Service Worker
Collier County

Mrs. Doris Gandees
Social Service Worker
Collier County

Collier County Institute for
Teachers of Disadvantaged
Children and Youth

First Meeting: Monday, August 1, 1966

Dr. Hinton, M.D., Immokalee, Florida

Poliomyelitis, one of the scourges of this century as you may recall, was not entirely confined to, but had a great preponderance for, the upper middle social classes. We had a President of the United States, as you recall, who was a victim of poliomyelitis. The reason for this preponderance apparently lies with the fact that the lower social classes were exposed in many ways to this disease, by contact with the attenuated virus and its passage through the lower animal kingdom, such as the rat , the housefly and the common cockroach.

It is unfortunate for the migrant that such an immunity is not conducive for all other forms of infectious and communicable diseases. Were this true, the migrants would probably be one of our healthiest groups. But this is not true, however, in all cases, as the infectious and communicable diseases are by far the most common disabling conditions to be found with these people. The communicability of these contagious diseases, infectious diseases, is enhanced by closeness of contact, closeness of contact of these individuals through their overcrowded, unsanitary living conditions, crowded field buses, proximity to each other on the grading belt, and family tradition. One of these examples of how family tradition can serve to enhance the communicability of these contagious diseases is called "child pooling", where children of several large families are permitted to sleep at their grandparent's house at night and are obliged to sleep side-by-side, something like cordwood, on the floor, and this relieves their parents, for one thing, of their care at night, so that they may get some rest for the toil of the following day, and it also enhances the spread of communicable diseases.

Day nurseries and child care centers, with all their good intent, are prominent sources of transmission of these diseases. Theatres, public schools, public gathering places, etc., encourage the transmission of these diseases more so for the migrant than they would for the stable population. This is true, because many of these migrants have a tendency to utilize these services, when the child is just a little bit sick. (I am sure those who have had dealings with these child care centers will vouch for that.)

Economic pressures on the migrant usually keep him working until the treatment of this communicable or infectious disease is long overdue and until the odds of its having been transmitted to someone else has long since passed the category of "a long shot". Incomplete treatment because of these same economic pressures results in prolongation of the disease, and the increase in the communicability. This, of course, in my experience, includes the omission of medicines, the incomplete purchase of medicine, the failure to make the necessary return trips to the office, and , of course, attempts at self-treatment. Immunization procedures

are almost invariably lacking, incomplete, due to these same economic pressures, due to ignorance, due to superstition and/or laziness. Physiognomy, natural history, heredity, also contribute to the spread of these diseases. Many of our migrants, as you well know, are mixed races. They are Spanish, Negro, white, French and all combinations of these groups, and Indian as well. This mixture of the races places them in a precarious situation when they are confronted with such diseases as tuberculosis, for, after all, tuberculosis is a relatively new disease in the black race and in the red race. Their evolutionary longevity with this disease is not sufficient to afford them the resistance as we will find in the white race, which has lived with this disease for many centuries. And of a consequence it is not uncommon to find in this particular group or mixture of this Negro and red race, when they are mixed with the white or any other race, a rapidly spreading case of tuberculosis leading to a chronic, totally disabling lung disease.

Personal habits and attire in this social strata are not very demanding and are often, of necessity, leaving much to be desired in the prevention of the spread of communicable diseases. At one recorded point in time the peoples of India had an epidemic of calculi (stones) in the urinary bladder. Now, this appeared in old and young alike. The treatment then, as is now, was surgery. The best surgeon at that time was Murcagy , the stonecutter of Concure . Murcagy's results were 50% mortality rate. So many people of India preferred to suffer and die slowly of their stones rather than take the 50% advantage of Murcagy's knife. It was later found that the cause of these stones was a monotony of diet. A similar condition existed at the time of Selsus of Rome, 1500 years ago. Today we still have problems with the monotony of diet in a large segment of our migrant people. But today it is reflected in anemia and A-vitaminosis. This resulting anemia and A-vitaminosis increases both susceptibility and the prolongation of the communicable disease.

A second most commonly disabling condition of the migrant group is travel - physical travel. They have moved now for 25 years, from generation of sharecroppers who worked principally with hand tools and docile animals to the fast, efficient, powerful, effective, and dangerous to the unskilled worker, farm machinery. In his urgency to make this living he will often attempt to operate this machinery without the necessary training, but with disasterous results. Modern necessity of mass production at this time, in this particular category of farming, relieves him of the responsibility that he would have had with the single plant or single small group of plants, into a very fast and speedy operation, which increases the accident hazard. The new jobs created every year in a foreign entourage further increases the accident potential. He has moved also from the little heated bag of sand and jars of kerosene which killed his pests 25 years ago, to the highly toxic, deadly pesticides of today. Every year we see many, many, many injuries from these pesticides and the reason for this is unskilled laborers carelessly operating this spray equipment. Poor personal habits and hygiene increase his accident potential because of the careless handling of the chemicals themselves,

eating of unwashed vegetables, failure to bathe properly, or even bathe daily as well as failure to change clothes daily while working with these pesticides. After the migrant has been injured, we see the identical set of circumstances and forces prevailing as we see with the communicable diseases. The economic pressures prevent the patient from giving adequate rest to his injured part. These same economic pressures will often throw fear into him of losing two days work and he will neglect to report his injury to his employer for several days. He will attempt self-treatment of his injury in an effort to keep from losing a little time in the fields on his job. Poor personal habits lead to gross contamination of the wound. Here again the monotony of the diet, with its attendant A-vitaminosis and anemia will prolong the healing of the wound. Heredity factors play a part in healing, such as a tendency of keloid formations with the admixture of the black race, the globulin fractures and the absorptive mechanisms in other races. It was not until 1965, just one year ago, that we could give any assurance whatsoever to the injured worker for the prevention of lockjaw, unless he had been properly immunized.

Communicable and infectious diseases, travel, and their combination consists of 90% of my practice with the migrant people. I can safely estimate that with adequate housing, adequate immunization, relief of his economic pressures, and education, 90% of this could be eliminated. I believe that it would behoove us to recall that at one time you and I were migrants and some of us still are. And with our migrant as well as with you and I, he is a migrant by choice, he is migrant because he wants to be a migrant. No one has forced the choice for him. And the course he has chosen does not make him less healthy than either you or I would be under this same set of circumstances. Immunization, relief from economic pressure, housing, and you'll have a greatly improved individual, whose children will be improved. At first glance this is impossible, however, I am not very discouraged. And I believe that it will be eventually accomplished. The last twelve years have taught me a lot. Twelve years ago, for example, the Public Health Department in Immokalee was located in an abandoned chicken house, operated by a visiting nurse, who made her appointed rounds twice a month. Today there is hardly a medical service, especially major medical service, that is not available to the migrant, especially the migrant child. Twelve years ago the wages of the migrant were $4 and $6 a day; now they are $10 and $12 a day, with a far better break going to the pieceworker. At the present time, the Federal Housing Administration for the Migrant Program is going all out to provide funds for the migrants, to buy and build better housing and you can vouch for the increase in the educational facilities of this place called Immokalee. I attended the graduation exercises either in 1953 or 54, and there were either 8 or 10 graduates and it didn't take me very long to shake hands with them.

Immunizations are free, and they have increases many-fold. I believe that we had as many migrants in '58 and '59 as we have today.

Then, by far most of them lived in the palmettos in their little cardboard and even paper houses. I personally feel that most of the progress that has been made is directly proportional to the migrant's demonstration that he wants to better his life. The only area, actually, wherein there has been no improvement, is in, I am sorry to say, my own personal field of endeavor, private medicine. And I can assure you that until a fully equipped, fully staffed and financially sound hospital is erected here, there will be little improvement. You can place a dozen doctors, specialists at Immokalee, but very little more can be done than is being done now, unless he has both the tools and the facilities with which to work. This year I presented recommendations to the Chamber of Commerce for a 35 private bed hospital to be created by a tax district. I think actually that the migrants are to be commended on their acceptance of the chances afforded them, both in bettering themselves and their standards of living. And the more he will continue to accept these chances, the faster the impossibility of the situation will shrink. My personal feeling is that when education, immunization, relief from economic pressure, adequate housing are impossible, then we had better start in with a new vigor, so that we can accomplish it faster.

I want to thank those responsible for the opportunity of having been able to lecture to you today, since heretofor when we had reason for communication I had a peerless advantage on you, and I assure you it gives me genuine pleasure to sit at least temporarily in your judgement.

Thank you.

Mrs. Johnnie Smith
Collier County Public Health Department

First, a little bit about the layout of our Health Department in Collier County. Some of you are from out of county, and some of you in the county may not know the actual layout of our Health Dept. Out of our regular population of Collier County there are 25,000 as of 1965. This does not include the migrant population in the agricultural season. Many counties with this population do not have the health facilities that we have. You can understand with 25,000 population and then you increase it by from 6,000 to 8,000 people are all indigent, this changes the picture of our Health Dept. activities. In the county we have three units - one in Everglades, a unit in Immokalee and then our unit in Naples which is our Administrative Headquarters. Our staff consists of 24 people. We have one health director, 7 full time and 1 half time nurses. Five clerks, four sanitarians - three at the present time. One and a half in the mental health department, (one mental health worker and a part time psychologist). Two clinic interpreter aids - nurses aids. A bus driver who transports patients to various clinics. A dentist - we are getting a replacement. One assistant on leave at present.

Our operating budget is $85,000+. Out of that $85,000+, $44,000+ comes from our county. That doesn't take in some of our special projects which go into the thousands of dollars. (Our medical project to the migrant workers.) It does not include the dentist's salary, that comes out of the State Board of Health. If we took in all the services given to us, our budget would be perhaps $120,000, (a rough estimate). Our main emphasis in our health program is based on the improvement of the agricultural worker's health and his family. That is why we have the grant - 1¾ years old. This aids the agricultural worker and his family toward medical services. These people are sent by us to a private doctor. They were not able to pay Dr. Hinton. They were not able to pay other physicians, and it becomes a burden on the physician. We have found that the doctors have been most gracious and cooperative with the Health Dept. and our needs, and they need assistance. So the medical grant covers the migrant worker, who does not necessarily have to migrate out of the county. Any agricultural worker, living here all year or not, comes under this grant. After nine infant deaths in the beginning 8 months of this program, we knew we had to do something to get help for these people. After determining that the person is indigent, we refer him to the physician of his choice and he goes to the physician. The referral form (in two parts) explains to the doctor why this person is referred.

This past year was a heavy year for us on communicable diseases. Children have been brought in to us dehydrated, with temperatures of 104 or 105 - acutely ill with measles - had to have medical attention. This was on the doctor's referral form. A small history. If a prescription was needed, it was stamped with an "M" (meaning indigent migrant) by thedoctor and taken to the drug store, where it was filled and billed along with doctors' fees back to us. A yearly report is necessary in order for us to qualify for these funds. In this report tables are requested, even age groups, etc. Last year we made 769 referrals to private doctors. Those referrals do not

include the follow-up. A lot of referrals were from the 20 - 45 age group single male. Seventy five percent of these are alcoholics and have tuberculosis. This study proved it. The Everglades clinic is operated by a nurse one day a week, and a doctor ½ day a month. The Naples clinic has one day with the doctor attending (a week) and ½ day X-ray clinic. At the present time the Naples office is the only office with an X-ray unit. We are expanding in Immokalee. We will have an X-ray unit there. Clinic session every day in the week - doctor 1 day a week. Our services do not cover the acutely ill. Some patients go out of county for services. Our bus transports these patients to Miami.

Our dental service has been available to the school for the past two years. We hope this service will be able to continue. The state has made available the past two years a dental preceptor - who has only a year of service and changes every year. The last school year there was a total of 595 children receiving dental service. Maternal and child health is emphasized. The bulk of our money comes from the Bureau of Child Health. There were 488 births in the county, 167 of these were migrants and 60 were delivered by midwives. These figures are not based on Jan. to Jan. These are based on our budget - from May to May. About 4.5 infant deaths per 100 births. Very high, and work to be done.

Seven thousand three hundred forty five X-rays on county unit which came last January. Immokalee cannot claim all the migrants - 75 came back positive. All contacts have to be followed up on. We have a 96% follow up. Twenty one were active. Eleven people in hospital.

Marion Fether
Social Worker, Collier County

This migrant child that you are concerned with is one of the most unique that you will find anywhere. Probably this child has been exposed and educated to most all of the social problems that any child could ever confront. And then probably these are the most uneducated of children. First of all, I say to you who are teaching the migrant child for the first time, you are going to love these children - probably they are the most starved children for affection that you will come across in any of your careers. To understand the migrant child you should understand some of the background and the home life that this child has. On the average each migrant family has five children, and they may have two or they may have fifteen - which averages out to five or six children per family. They live, most of them, in one room. In this room they have to eat, and sleep and take care of themselves. Most of the migrant families do not have any sanitary conditions. When the migrant child comes to school and he smells, and he will smell, before you say anything to that child, just remember that he may not have a place at home to bathe. Mother and daddy are concerned with one thing - that is making a living, and the child shifts for himself. In most instances you will find 7 - 11 year olds at home looking after pre-school children, some of them still in the nursery age. This keeps the child from attending school.

Before this year we have never had the facilities to bring these children in and put them in school (I brought a few in this year that they wish I hadn't). Whenever we found a child who had not been in school this year we brought him into school, and then if the child did not attend school regularly, we tried to find out why. These are some of the things that I found and I'm sure that the other social workers found the same things. Medical help is one of the greatest needs the migrants have. You find every type of medical problem with these migrants. They haven't the proper facilities to take care of themselves and therefore this breeds illness. A new teacher is probably the most important participant that we social workers have. You see a child every day. If you find a child that isn't alert, that sleeps a lot, a child who doesn't hear you when you speak, a child who has a sore that doesn't heal, you can refer to the social workers, and we in turn will try to get something done for the child.

This is one of the ways that you can help the migrant child and help us too. We take the child home and get the mother and take both to the clinic. A lot of times they refer this child to Project M, but we have to provide transportation because the parents don't have transportation. Some of them are several miles from the school. They walk or ride the school bus. But if any of these things occur with the migrant children, you can let us know, and we can try to see what the problem is. Of course the surveys made in the school helps the teacher too. There are 22 children in one house, with no indoor facilities. They have an outside toilet. They have a wooden-walled, thatched-roof structure to which they have extended a hose, hooked up to an outside pump and made themselves a shower.

If the child comes to school every day with the same clothes on you can there again refer this child to us, and we will try to manage

to give him some clothes, provide shoes. We don't have any money to work with in our program. We have started a Migrant Committee, which is chartered by the State of Florida, and we get our money from private donations. We manage to get $300 or $400 a year - most of this comes from church groups, The United Church Women in Naples is one of our biggest sources. With this money we buy shoes, clothing and haircuts. They don't have the money to buy all the necessary clothes, etc. They don't have the sanitary facilities to keep themselves clean. You cannot very well educate the parents, but you as teachers can educate the children. This year when a child was so unclean as to be offensive to the other children, the other workers and myself got together and we bathed these children. And we put new clothes on them. We had one little boy whom we thought had brown hair until we bathed him, and then we found he was toe-headed.

We have a great many children who suffer from parasites. You can probably learn to recognize these signs quicker than anyone else. Dark circles under the eyes, a pot belly, sleepy. You can notify us and we can take this child to the clinic, without their parents and we can get the things to take home for their original tests. And when that test comes back, and it is determined that the child <u>does</u> have parasites, then we can do the follow up work and have him come in for his medicine. In cases of this kind, they can, without the parents, treat the child. Having the parents think of the health and welfare of the children is the biggest problem that we have. Alcoholism is another. It is probably one of the biggest social problems that these children have to contend with. There is nothing in the home to attract them, except they eat and sleep in this home. Therefore, they spend 90% of their waking hours outside. In the various migrant camps teenage girls who live in these one-room houses with wash-houses that are located behind the camp have to go from their room to the wash-house to clean themselves. There may be from 30 to 40 families in this camp. She may dash from her house to the wash-house in her robe. This presents one of the biggest social problems that we have. Any of these young migrant boys may see this girl go back and forth day after day, and the first thing we know we have trouble. This again is where you as teachers can help. They don't even know who to contact if they get into trouble. One of the best ways to help the migrant teenager is to give them information, so they can get help. Especially high school teachers. We are trying to impress upon the younger migrant boy the importance of education because in ten years the field worker may not be needed. We still have a lot of drop outs. Staying out of school and working is one of the biggest causes of absenteeism, in the junior and senior high school. Some of this occurs in the fifth and sixth grades. Work permits are issued at 14 years of age, but many, because of restrictions, stay out of school and work without permission. Authorities should be notified if a child stays out of school regularly one day a week or two days a week. This summer we had a work-study program in the school, and these children have been the sole support of their families. These children have shown a tremendous interest. They want to learn, if you will give them the opportunity to learn. No problem is too small for the social worker to look into.

A SUMMARY OF THE FEDERAL MIGRANT AID PROGRAM

February 2, 1966 Through June 2, 1966

Immokalee Areas

Mrs. Marion Fether, Social Service Worker

During this four month period 142 new cases were handled.

From these we made 116 repeat visits. These personal contacts were made through home visitation which enabled us to render more complete services to needy families by informing them of opportunities for aid and education of their children, of which most were unaware.

By our home visitations we were better able to realize the need for clinical aid, and during this period made a total of 20 clinical referrals. Often these referrals were most beneficial, for through school cooperation, we were allowed to take students during school hours to the clinic accompanied by a parent. After obtaining parental consent, we arranged for, through Public Health Clinic, 51 eye examinations. We have also distributed material on parasites, then instigated a follow-up program which proved successful. We uncovered many cases of parasites and saw that treatment was begun.

With regard to our clothing distribution, we cannot accurately quote a total figure, for clothing was given wherever there was a need. However, we did buy 22 pairs of new shoes. We made a rough estimate and surmised we had given twelve baths and also at this time allotted new clothing if needs were evidenced. We supplied groceries to many of these same families who were plagued by temporary employment therefore causing a very unstable income. We instituted in this clothing and grocery program the visitation of most of the more populated camps. It was often during these camp visits that we uncovered the root of most of the problems that we had already met in the school program.

During our home visitations we discovered several cases of child neglect and turned these problems over to proper authorities for a follow-up action. As a result children who were living under these terrible conditions have been placed in foster homes.

We have incorporated a program for correcting discipline problems in the school by setting up counseling sessions with child, parent and principal. This has proved itself to be most effective.

Within the scope of our school duties we investigated applications for free lunches and handled numerous requests for work permits. No migrant child or hungry child was denied food regardless of reason.

August 1, 1966
Mrs. Doris Gandees,
Social Service Worker, Collier County

I believe the National Federal Program of War on Poverty, and the Federal Migrant Program is of tremendous value because:

It brings to national awareness that part of the Preamble to the Constitution of the United States, "We, the people of the United States", and another phrase, "to promote the GENERAL WELFARE...".

It gives impetus to the promotion and upholding of social legislation on a national scale.

Employees, through careful selection, trained, talented, and dedicated peoples, sympathetic and willing to exert their powers toward bringing about a national social change in a peaceful and progressive manner. Helping to create and maintain a warm climate of acceptance between the races, in this great movement of integration, giving proof of this by the hours, days, weeks and months of social and working experiences side by side.

In presenting opportunities for learning in a broader scope than ever experienced in our country in its past history, to children of all ages, through improved methods under expanded facilities by the highly trained and talented teachers. Remedial reading and speech therapy added to many classrooms, bi-lingual teacher aids helping in many areas where none has been available before.

This program is important because it is presenting greater opportunities for earning by "job sharing", and by part-time study programs in summer, and during night classes to more people; i.e., to those living in urban and rural areas as well as those residing in the great population centers where night or part-time day schooling has long been available.

It is important also because of a greater national awareness to the vast public health services, through every increasing home visits by dedicated Social Service Workers, - into the Migrant Labor Camps, the slum and settlement areas of the cities - armed with the printed schedules of the LOCAL Public Health Clinics, and their expanding services for these needy peoples.

Impressing by constant repetition the willingness of the trained nurses to administer through counselling, some treatments and referrals to members of the medical profession, and the hospitals of the nation, thereby improving health conditions of entire families.

Because it is immediately aiding in the transportation of the sick children or adults to and from the Health Centers during the working hours of the wage earning members of the families concerned.

Because it is creating a strong feeling of "caring", brought about by these many contacts between the migrant, seasonal farm workers, and the otherwise economically deprived groups, and this great staff of Government employees of this Program. Going into the homes and being "with" these families on a mutual interest basis creates a growing, driving desire to extend more services to them.

Because of this Program this segment of our nation's citizens are becoming increasingly aware of their rights and opportunities - for both adult and child, and their responsibilities to obey the educational, health, and driving laws of each state where they temporarily or permanently reside.

Because this great anti-poverty program was conceived to: Improve health and home conditions, to extend educational opportunities, to provide greater scope of recreational experiences, and aid in the development of natural talents, it may also bring about an improved moral climate among this ever changing group of our nation's citizens, and, with this change, greater awareness and awakening to their needs for spiritual food and growth.

Doris E. Gandees
Social Service Worker
Collier County, Florida OEO Program

A SUMMARY OF THE FEDERAL MIGRANT AID PROGRAM
February 2, 1966 through June 2, 1966
Naples, Everglades, Ochopee, Gerome & Copeland Areas

120 home and camp visits during the influenza epidemic time. Over 200 return visits were made as indicated by individual needs during this time of illness.

Transportation to and from Health Clinic and a local doctor was rendered when and where necessary.Usually no within-family transportation is available until workers return from the fields. Transportation was made available when needed to hospitals and specialists being used outside our county boundaries.

Regular daily visits were made to schools for referrals on pupils being absent for reasons other than illness. Evening visits into these homes by the Social Worker proved most effective, for at this time BOTH parents were available for counseling. Encouragement of closer association between parent-child and parent-teacher or principal was continually highlighted.

Bi-weekly visits to migrant camp owner-managers were made for counseling in regard to attendance, sanitary and financial problems. Keeping the children out of the labor fields was constantly stressed and the enrollment in schools, of newly arrived children.

Public Health Clinical Programs and Facilities were composed, printed and distributed to migrant parents, urging their placement on cabin walls so as to provide a day to day awareness of these services. The newly edited Public Health Program forms will also be printed in Spanish as well as English, this year thus increasing the understanding among the many Spanish-speaking migrants.

Well over 1000 items of clothing and shoes were collected for migrant aid through the help of United Church Women in this area, thus aiding in the pupils' comfort, dignity and school attendance.

Boxes of food were collected through the help of local church groups, and distributed by social worker and aid, during days of unemployment due to extreme cold and illness.

Requests to County Sanitary Departments were made for inspection or correction of garbage disposal and toilet facilities, when found to be substandard.

Report forms were composed and printed for use by social workers in making case reports.

SUMMARY Cont...
(Naples, etc...)

Closer cooperation and understandingbetween County Public Health personnel and Federal Migrant Program personnel has been accomplished by staff meetings and "round table" discussions of operational ideas and needs.

Transportation was furnished and appointment times set up between county or state welfare agencies. Migrant children were provided with medical aid although they did not qualify for county aid. Seasonal farm resident workers and other economically deprived individuals were aided in securing medical or state ADC aid.

Enrolled migrant high school drop-outs in night typing and business procedure classes.

Assisted all employee applicants with the completion of employment packet forms. Conducted survey in regard to possible kindergarten facilities such as playground park areas, public beaches, public library and the library Bookmobile.

Encouraged awareness of the State Road Driving Rules by supplying copies of the State Road Manual and encouraging eligible persons to takethe driving tests. Advising all interested of the place and time of examinations.

Aided in the care and placement of five neglected children through public health services and the purchasing of Trailways transportation to their destination - with grandparents who were advised to apply for ADC to help with strained family finances.

Free lunches were made available to children of migrant and economically deprived families.

The increasing need for speech therapists were made known to our Federal Coordinator and Director, and the definite value of bilingual teacher aids were noted. Qualified persons were added to the staff.

Enlistment of all available publicity media was accomplished by participation in United Church Women's meetings, executive meetings and rallies, thus bringing about public awareness of this Federal Program and their aid in the collection of clothing, shoes and food for needy migrant families.

Conferences with the County Judge, County Welfare Director and Public Health Director, also Director of Nurses in Public Health Center, in meetings which included migrant program staff officers and all county school officers, brought about a greater understanding of the duties and performance requirements of the Migrant Aid Program. These meetings were held in each of the county areas where this program is in operation, namely, Naples, Immokalee and Everglades.

SUMMARY Cont...
(Naples, etc.)

Conferences with the growers regarding their plans for increased migrant laborers is aiding in the county schools expansion plans. Each migrant family moving into Collier County will bring from three to five additional children of school age, thus requiring a continual increase in the school facilities.

Doris E. Gandees

"THE SELF CONCEPT DEVELOPMENT OF DISADVANTAGED CHILDREN"

August 2, 1966

Dr. Carolyn Garwood
Assistant Professor of
Guidance and Education,
University of Miami

Collier County Institute for
Teachers of Disadvantaged
Children and Youth

Dr. Carolyn Garwood
University of Miami

Tuesday, August 2, 1966

There are many different terms for disadvantaged - culturally different, socially disadvantaged, etc. I like another term, for us to use in this instance, and that is "educationally disadvantaged". I think that is what we are really talking about. All of these terms have to do with a kind of selective absorption of all the facets of American culture. Some of this absorption does not help a child, and, at times, may hinder him in the educational department. That is why I like the term "educationally disadvantaged", and while I will be using labels for convenience, we have to keep in mind that there is a great deal more difference between individuals within groups than there is between groups. So, I will use labels, but keep that in mind when I do.

We're talking about educationally disadvantaged. When I use the term I mean that child who brings to the learning situation a limited number of background experiences related to school life activities. He may have a great number of rich and meaningful experiences, but he is limited in the number he has had that are like the kind of things you do in school. This means, then, that his repertoire of possible responses to any stimulus we present in the classroom is limited. He just doesn't have the number of ways of responding to choose from. In fact, he may have only one way of responding, and it's not the expected way or the right way in the classroom. So he is prevented from benefiting to a great extent. His behavior is goal directed, and if it continues to be goal directed, he only has one response to make to this stimulus. It is different to our goals, so it may seem kind of meaningless and perverse, or obstinate - but according to his experiences, it is goal directed.

"A SALUTE TO THE FACELESS ONES"

The ugly
The deformed
The uncouth, the unwanted and the unneeded
Those who seem to be twisted by nature
The ones nobody remembers a second time
The annoyers
Little-minded people
The cowards
The army of the awkward:
These I salute.
And all their brothers.

Not criminals
Not evil doers
Not sinners
Not those who have made themselves what they are
But those whom God has made what they are.
I speak to the faceless ones,
And I use that term with love.

Every man wants a face.
Everyone wants to be recognized,
Everyone wants to carve his name on the stone of the present and of history.
Not one wants to be faceless,
Yet, in the strange riddle of life, facelessness is the common lot.

Is God, then, unjust?
No.

Dr. Garwood .....

"The Faceless Ones".Cont...

Men are not equal
They never have been.
God never intended them to be
Except in those things which can
make them happy.
Each man is different.
Each is a closed world.
Each has his own sun, stars and
circling moons.
Each, his own inner greatness.

The size of the sun and stars and
circling moons is not important
Nor important, the beauty of the
light they give.
It is important that they be there.
They are there,
The same in all men.

Men are not equal in the lesser
things,
Not equal in beauty
Not in talent
Not in courage
Nor in ability.

Equal only in the greater things:
In pain
In tears
In laughter
In love
In work
In God.

Or perhaps
before a little child
in the across of a loving look
in the glow of a sunset
before a waterfall
in the fragrance of a flower
with a friendly dog.

Only in the things that count are
men equal.
The things that count are roads on
which any man, regardless of his
limitations, can walk.
And with happiness.

The faceless ones should know:
that outer greatness is a fearful
burden;
that many times it is a door which
shuts out happiness, which
closes off heaven.

The great ones are to be pitied,
To be prayed for;
Not envied.

The faceless ones are to be pitied,
if they
curse their limitations,
try to make themselves what they
can never be,
try to daydream themselves into
greatness,
do not understand that they were
carefully made as
they are by divine Hands,
do not understand that these
Hands lovingly await their
return.

There is a challenge here.
The challenge to the faceless ones
to realize and live a fact.
The fact that the truly great are
those who do the best job they
can with what they have.

Therefore I do not praise the
faceless ones;
I challenge them to do what they
can do:

To change the face of the earth.

--W. F. McKee, C.SS.R.

Dr. Garwood . . . . .

How do we get greater numbers of these children involved in doing the best they can with what they have? Learning is behavior change. How can we as teachers become more effective agents in promoting the kinds of learning or behavior changes which are necessary for meaningful school experiences for children?

Let us look at the nature of the learner, the nature of the learning process; a framework, or model, a conceptual kind of theory - some way of looking at human behavior to explain its problems. A model might be called a perceptual model, a model which involves the notion that self concept is one of the most modifying energizers of behavior. A psychological life space in which each of us lives, which is our reality, contains everything, ideas, dreams, all we know about.I can dream, reminisce, love, hate, all in my particular life space, or perceptual field. I may not be aware of everyhting that is in my life space, but it is all there in terms of my behavior, in terms of the choices I make. It is really "what is reality to me?".

An important thing to remember is that much of this behavior doesn't depend on the physical world I live in. In planning something to do at another time, which is different from the present physical environment, or reminiscing of something fearful in the past, brought to mind by something which has happened in the present circumstance, the behavior pattern I exhibit will be different from what is expected from the physical space I am in. It is this life space, not what you can see, that is determining how I behave.

Even anticipations determine behavior. It is reality as it appears to me at the moment. It may not be the same reality to anyone else. Some parts of this reality is made known to other people. One way to find these realities is by asking. And I might choose to tell you some of my realities. I might not tell all , or have some reason to distort. How can you determine what reality is? One way is to watch what is done. Choices of all kinds are made regularly. Bywatching what is chosen and what is rejected and where conflict is experienced, a good idea of what the reality is can be seen. If chosen, it is a thing of value to the individual's world. If rejected, or run away from, it could be a frightening thing, threatening in the reality. It may not be threatening or frightening to you, but to that individual it is. By observing you may see much more of the psychological life space.

Most important, what are the things that are determined by hate? This is more important than any of the many other things that make up the life space. It is the greatest determiner of all in how a person behaves, in what he thinks of himself, how he sees himself, and what kind of value he places on being. This is his self-concept. We have a number of instruments that are supposed to measure a person's self-concept. I think we need to use these with a great deal of caution because all

Dr. Garwood . . . . .

we really get from these is a self report. We really don't get anything more. It is really what he chooses to tell you, what he knows about himself. It is really only a self report, and we are not being entirely accurate when we call this selfconcept - it isn't the whole picture.

Most important, the kind of person I think I am is the kind of person I'll be. If I think I'm a stupid person, then I'll be stupid. If I see myself as a misfit in society, I'll be frightened by situations that require me to interact with others. To you it may not look like a frightening situation at all. It may look like a good opportunity to get to know other kids. But, you see, I'm a "misfit"! I see myself as a misfit, one who is not accepted by others, one who is not able to join a group and interact. So I probably won't be able to, and if you force me to, I will probably make a blundering idiot of myself and I'll be further convinced that I simply can't interact with others. So, if I see myself as such, I must organize my world so that it is the world of a worthless person. Why can't I be told that I'm not stupid, that I'm not worthless, and change the way I see myself? I only have one self, and if you try to change it by obvious manipulation, you are going to scare me to death. I am very fearful that it could be destroyed, that you might take it away from me and then I won't be anything, because I am me and it has taken me a long time to organize me the way I am. I have to keep my world organized; good, bad, or so so. This is important to me.

People tend to absorb the things they value (to summarize); they tend to move away from frightening things. The things they value are those things that are consistent with their self concept. We can understand a person's behavior then by this conceptual model and by simply observing his behavior.

No two people have the same psychological life space. No two people are viewing things the same way. No two people are hearing and understanding in the same way. People do behave differently, with the very same stimulus, a word or incident in theclassroom.

How can we determine how a youngster feels about school? Arthur Combs suggests a way: How must a person feel to behave this way? Then we begin to see into his world - how he sees himself, what he sees, what he fears, etc.

In this psychological world of ours, everything would be pretty good; we shouldn't have too much trouble because we could probably organize our world, and move around in it without conflict. But we are all very much aware of a second world, which is relatively fixed with demands and obligations, rules and regulations, as well as the expectations of others with whom we come in contact. We begin to visualize how important this second world is - to the extent in which it differs from our first world - then I become odd, queer, mixed up, maladjusted.

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There is a real paradox here. This is where the real problem comes in. If a person behaves in terms of his own life space, in terms of how he sees himself and his world, he must look for his rewards and his satisfactions out of this second world of relatively fixed demands and obligations. So you see the paradox. He gets these rewards (these satisfactions) from the outside world only if his behavior is consistent with these demands.

Many of the problems we face in school are caused by the conflict situation. The child sees himself as an inferior person. We can tell him he can do this or that but he will probably continue to behave this way, unless we can break this chain. The child who sees himself unable to do the kinds of activities we do in school tries and fails, then he is convinced that he can't do it at all. If the students behave according to the way they see themselves in the world, then we are going to have to change their perception in order to change the way they see. We are going to have to change the way they see in order to change their behavior.

I am sure you all know students who should be able to go to college, and yet the student doesn't see himself as a college type person. Consequently, he doesn't try to work to go to college because he doesn't see himself that way. He just doesn't make college plans. What can we do to reorganize the way one sees himself in his world. An example of the kind of circular things we get into is the delinquent child who sees himself as a bad person in a frightening world. As a result, he attacks this world and gets arrested. He does two things: He satisfies his self-concept in being bad and he causes society to punish him, which enforces his belief that he is a bad person. What are his alternatives? If he saw the world was good and satisfying, he couldn't attack it even though he himself was bad. More likely he would be sick. This, of course, is what causes the neurotic or psychotic. He would be a bad person in a good world and this wouldn't be consistent. He couldn't attack the world. If he believes he is good, he couldn't attack the world because society would punish him and good people do not get punished. Then there is only one alternative: He probably would be sick. He is bad, the world is frightening, he attacks it, it punishes him--this is a vicious circle to him. In order to change the behavior, you have to change the perception. You have to change the way we see things.

A person in a group who is frightened by a situation has three alternatives: He can turn and run from it, he can turn around and attack it, or he can beg it not to hurt him. None of these is a constructive alternative. You can change this concept if you can do two things: (1) You can make him believe that he is very strong, that he is able to cope with this; or (2) you can make him believe that these people won't hurt him, that they are not

really frightening, his perception will change and hence his behavior will change. He either has to revise his estimate of himself or the situation. If we can change one perception, the other will change.

When we are confronted with a strange or frightening situation, we spend so much time concentrating on just that situation and its danger that we have little energy left to move it or change it. This same thing may be true with the child who finds himself in the school situation. He uses so much energy just coping with the perceived dangers that he has little energy left to spend on studies. But the classroom isn't a threat. It is a rewarding place to us. We have a lot of good experiences. Our task then is to remove this fear. We won't do it by telling him not to be afraid, for we behave in terms of our fears and not of our knowing. What can we do for the child who is afraid of the classroom situation. The child who has the same kind of undifferentiated response to any fearful situation, as you would have to snakes, flying, etc..

What do we do in the classroom for the child to feel that he is an unworthy person. We have to behave as if his fears and feelings are important. Not just say "Don't be afraid". But recognizing the fact that the fear is there and that it is an important thing and moving on from there, we must prove to him that he won't be attacked in this situation.

I think that when we are able to recognize it, we can begin to eliminate the possibility of it. Just the opposite happens - the child who doesn't know how to behave and makes the wrong response learns that this is a fearful situation, and can be embarrassed or have his feelings hurt, etc.. We need it possible to prove to him that he won't be attacked in this situation. And in order to make this come true, to make it believable, we must sincerely believe and make it crystal clear, by the things we do, that this child is acceptable even being without the qualifications. Acceptable as a human being without the qualifications. When we talk about psychological acceptance, we hear people say, "Well I can't like every child in my room, at least I can't feel affection toward every one". This is just human nature to feel a little closer to some people than others. But acceptance is beyond that. Acceptance is acceptance of a person as a worthy human being capable of accepting responsibilities for his own behavior. And this without qualifications is awfully important. This means without the qualifying statement, "I'll accept you if you read well, or if you try", but I'll accept you, and then let's go on from there". This does not mean that we accept his lack of social know-how, or his academic deficiencies, his lack of good school behavior. We don't accept these superficial things. It must be understood that we expect improvement and that we have faith in his ability to improve. Then we must act as if it is so. It is not enough that we just say it.

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Martin B_____ from the Institute of Developmental Studies in New York City has an interesting research study set up with teachers. They were timing response lengths, that is the length of time the teacher waited from the time she asked the question until she got an answer. There is a significant difference in the length of time the teacher pauses between those they expected to answer correctly and those they did not expect to answer correctly, and guess for whom they were going to wait longest? Significantly longer for those they expected to answer correctly. These were excellent teachers and they were horrified to think that they were doing this. Of course you see we don't always know how we are behaving either. This is the reason for a workshop like this - to increase our sensitivity of our behavior, our consciousness of ourself. This whole idea of expectations and how it can effect human behavior is not new. Over a hundred years ago _____ made this quotation which fits perfectly in what we're learning about here. He said, "If we take a man as he is, we make him worse, but if we take him for all that he could be, we advance him to what he can be". We must then convince this student that who he is and what he believes is not bad, but that together we can work towards this becoming much more. _____ puts it this way, "If we can get all kids to say 'It's good to be me, but better to be better'". The type of learning environment with a lot of this sort of attitude to develop that allows it to develop is dependent on the quality of the personal relationships which are created in the classroom. It puts a big responsibility on teachers. Those students who feel unworthy, frightened, who can't distinguish between self-deceiving and self-enhancing forces got that way because they have had experiences which convinced them that they are not worthy, not competent, and so they shouldn't be allowed to make choices. The one way to change this is to provide every opportunity for them to have new and different kinds of experiences with human beings which will convince them of their worthiness and capabilities. These must be provided in an atmosphere of mutual trust and admiration and respect, respect going both ways. Most educationally disadvantaged children don't need love as much as they need respect in school. In order to respect someone, we have to have something to respect and to believe that it is respectable. We must look for it in a positive way. Once you think in these terms you will rarely find a human being that you can't respect for something.

We have to look for the strength of this respect to be honest and sincere. Kids can spot a phoney everytime. Have you ever noticed that? They can't say "Now I'm going to respect him and make his behavior change". It has to be honest and sincere before this feeling comes through. In building an atmosphere conducive to this kind of growth, it is extremely important for the teacher to be aware of her own personality dynamics or his own personality dynamics: values, attitudes, bindings. Because, you see, in developing this personal atmosphere in the classroom to promote behavior change,

Dr. Garwood . . . . .

the teacher is the tool that makes it happen. Now, unless you know this tool very well, then you won't know what's happening there. It's sort of like an equation. You have to have one known before you can get an answer out here. Student plus teacher equals a growing, positive experience. Now we know that the student is a kind of unknown quantity, but we know what we want out here, so the teacher is the known power, and we have to know what we're looking for.

I would advise all teachers at some time during the year to take a good introspective look at themselves through some means, and I think reading is the best. Have you read Rogers' "On Becoming a Person"? Say, "Just who am I now?" "I wonder how what I am right now is affecting the people with whom I come in contact, because I know I'm going to change these kids, but how am I going to change them because of how I am?" This is not a black and white thing - not you know yourself or you don't know yourself. It's a growing kind of thing. Teachers as people workers have to be extremely conscious of and work on it. It's not something that just happens. I'm sure of that.

This was written by a classroom teacher in an attempt to illustrate what we mean by self-confidence. In the course of the two minutes it will take me to read it, it will be a long process:

"I'm a Negro -- it's bad. I'm poor white trash - it's bad. My mother whips me to be good. My preacher says it's bad. Jesus don't love me when I'm bad. I don't know what that teacher says. I don't understand her. I don't understand those funny black marks in my book. I can't make them black marks stay on the lines. I don't know what to do. I don't do nothing. I make pretty colored marks on the paper. I like my crayons. It makes me feel good. I want to show it to the kid next to me and tell him what it is. I tore my paper. The teacher likes his paper. He went to play with blocks and clay. I like to play with blocks and clay. Good little boys get to play with blocks and clay. I made black marks on that kid's paper and threw it on the floor. That made me feel good. I don't listen, I can't be still, I can't be good, I mark on my paper. I know who I am. I'm the baddest kid in the whole school. Everybody knows that. I think the teacher is smiling at me."

"Hello. I like that red shirt. Let's count the wheels on that truck. One, two, three, four, You are a smart boy, Tommy. You counted the wheels on the truck. Those are pretty pictures that you and Jeff colored. Get that roll of tape and I'll write your names on the pictures and hang them up on the wall."

"Them funny marks says my name. My teacher says, 'My, you're a smart boy. Someday you'll be able to write all of your name. I'm glad you're in my class.' I'll make another picture prettier than that one. Me and the kid next to me are building garages. I made a picture. Them funny marks on the picture says my name. I know because I made one of them funny marks. Me and the kid next to me did too. We're two real good boys. I'm glad I'm me."

Dr. Garwood.....

This illustrates of course, several types of feelings. One is a generalized type of badness. Feeling bad leads to other types of behavior that makes you feel badder. Another is the developmental results of reinforcement. How one little thing can lead to more positive behavior. Another very important thing is that the child must accept himself. This has been proven in studies, and seems to pretty much hold true. This helps us understand why people, not just students, but people try to hurt others because they don't like themselves. If you don't like yourself, you can't like somebody else. The child who needs the most love is usually the one who shows it the least. Self confidence is determined by how we see ourselves and how we evaluate that view. One of the most common questions about self confidence is "Does everybody have to be perfect?" No, of course not. We need to see ourselves realistically and then work on strengths. For example, we may not be very good in math.. We might say, "Well, math. is not my best subject, but, boy I really go in something else." Or maybe we will say "I'm not good in math., consequently I'm not a very good person." This is affected too by who or where we are. I'm sure at even this stage of development for you, there are time and places when you do not feel adequate--when your own self-concepts are put to test.

I'll illustrate for myself because this is the situation I know most about. I can't sew. I mutilate things. So when I go home, there's bad news. I feel inadequate because I can't sew. It depends on where you are and who you are. The mature person accepts his weaknesses. Okay, so they're there. and sometimes there's not much we can do about it. We need to do all we can to help kids develop a better self-concept. I've jotted some things down here-just some things at random, and there are many other things to help.

In teaching the educationally disadvantaged children there seems to be a need for a kind of mixture of traditional and progressive in education. These kids seen to need a kind of consistently structured order. Informality and a kind of ability to interact and have a feeling of congruency and feeling of oneness and authority do not have to be contradictory. Children, particularly these children, need to know what's expected. They need to know what the limits are because expectations here may be very different from what they have known and if they don't know what's expected, how will they know what behavior will bring approval or disapproval from you. Frequently they won't feel punished by your saying, "Now, aren't you ashamed," or "Now, you sit and think about that". The teacher must be straight-forward and direct and must clearly define what she expects. We must set limits and make the limits known. If a teacher sets these limits and everyone understands what these limits are, they will know what to expect.

Values related to some of these things that we worry so much about like order, tardiness, agression, will be learned much more quickly

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if they are oriented according to usefulness in the classroom situation. In other words "It's wrong to be late" probably won't make much difference, but if you say "We can't have class when children are late" or "We can't do this project if you are late," oriented to the experiences in the classroom; "Fighting prevents us from doing the fun things," probably will change behavior more. You see it may not be bad in other parts of their life space because they may need to fight in order to protect their rights. It makes it meaningful if you let them know that fighting "keeps us from doing these fun things we want to do".

In planning your classroom atmosphere there are some things we might remember that would be helpful. One is: Individuals meet their developmental differences in many ways. There are physical differances, emotional differences, intellectual differences, and learning is an individual, personal experience. In order to promote learning, we must devise means by which the learner can become involved. Personally involved. Investigators have determined that there are really different learning styles. I imagine that you have different styles of learning. Some of you at more advanced levels; some take numerous notes, some only a few. These are not related to what you learn or how much you learn but are related to your own learning style. Some of you studied language and I am sure if you did, you learned the vocabulary differently. Some of you learned from looking at it, some from writing it, some from saying it out loud. So there are different learning styles and Frank Reissman says that for extremely disadvantaged children frequently the style is a physical style, a motoric style, using a large amount of voluntary contractions. They tend to work out mental problems best when they can do something physical along with it. Someone has called it "a need to warm up to learning".

Role playing has proven very effective--actually acting out situations. And this works wery well not only in "content areas" but also in "attitude areas". In a fight on the playground, everybody wants to tell his side, act it out and talk about it, maybe change roles so that Mary can kind of stay in Johnny's shoes and maybe she will understand a little about how Johnny feels about it. Also in conflict with adults, let the child play the teacher's part and let another child play that student's part. They do come very quickly to see how the other guy feels about it--that maybe there are two sides to it. That's what role playing is, in addition to content. Verbalization, which is frequently difficult for the educationally disadvantaged, becomes more natural here. In acting out something, he can be more vivid and down-to-earth. It is situationally rooted, not something that you imagine. It is right here related to something.

Again, Reissman has shown in actual research that following role playing, students have been noted to be more verbal in class. Also that they can move from this to the abstract much more easily than from abstract to abstract

Disadvantaged children also tend to be less introspective. They project more, tend to externalize guilt. Role playing here can help a child move toward greater self-direction. We must always remember that role

playing should only serve as a trigger for more advanced things. It is the beginning, the warming-up part. It is not a substitute for something else - it is just a way of getting into the more abstract. In addition to role playing, games of all kinds work well in this warm-up time function, the triggering function. Any material that can be seen and touched will complement this physical style of learning activity. The first point, then, is remember there are many styles, that everyone does not learn in the same way.

While all behavior is caused, it is not always necessary for the teacher to recognize the primary source of the behavior. This might be very difficult. It might take a long time to determine what is really necessary to certain types of behavior. The main thing that is necessary is that the teacher be aware that the present behavior is necessary for some means and then to accept the child's behavior and direct it into more acceptable ways.

There are a number of things we could ask ourselves in trying to determine why a child is behaving the way he is. One would be, "Is this behavior a response to a reality situation?" If what is shown is hostility or aggression, "Is this just something that would cause anyone to be angry?" If so, our main responsibility is to teach him how to express anger in acceptable ways. We all feel angry at times. There are acceptable ways of expressing anger. The second thing would be, "Is it within the range of expected developmental behavior?" There are some things that we would just expect second graders to do that at a fifth grade level would be outside the range of expected developmental behavior. And it means two different things there. The second grader just needs to learn to grow and the fifth grader who exhibits this kind of behavior probably has something more serious bothering him.

Third there is the result of cultural expectations. The fighting for example - in some areas fighting is expected. With the migrant children there are some instances where they have to fight just to stand up for their own rights. So then how do we differentiate between this kind of thing in school. If it is behavior that is a result of cultural expectations, we can modify it just by new experiences--just by helping them understand different kinds of responses to whatever the stimulus is.

The fourth point to think about is this behavior results as defense mechanisms. And we all need those to rationalize. Many times the defense mechanism is absolutely necessary to maintain personal integrity. If we couldn't rationalize, most of us would be worried and talking continuously about some of the silly, crazy things we've done. It is much more obvious when children do it. But, let's not be too anxious to strip this away because it is maintaining their own personal integrity. See if we can help them rearrange things, not just strip them away. If someone would strip away all the rationalizations that we have, I feel sure that we wouldn't like ourselves very well.

Finally, more information will be needed about those students exhibiting consistent self-defeating behavior. We just have to have more information. I know you know about the many kinds of information

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collecting techniques, but just to suggest a couple of others that maybe you haven't thought of: One would be to try sentence completions, like "I....." or "I wish....." and let the child finish the sentence. Or how about a paragraph where you write the first couple of sentences that may sort of trigger thinking about what you would like to know.

The third suggestion is a different kind of parent interview. This is where instead of giving information to the parent, you have an interview where you will listen to the parent. You are going to understand the parent and the child better if you find out what the parent chooses to tell you, what the parent finds to be most important to him. Find out how this parent sees his child or how he sees the school or you.

We must use the curriculum, of course, to meet individual differences. We can also use the curriculum to help the child become more cognizant of his strengths and weaknesses, using self-appraisal kind of techniques. Maybe he can write a little paragraph for English in which he describes his ambition, or maybe what he likes to do.

We need to begin early to acquaint these children with the world at work--in a broader perspective than they will see. We now know that vocational choice is not really a choice for him at all, but a developmental process. Kids tend to identify and become more involved with people from their neighborhood, like policemen, firemen, etc.. To get people like this from their own community in to talk with them makes more sense.

Relating then the idea of learning more about himself and learning more about the world at work, he has the whole area of realism of choice and aspiration levels. It is only after a child accepts himself for all he can be with his strengths and weaknesses, that he is going to be ready to make the wise choice. We have too many students who come to a point where they have to make a choice and they still don't have this kind of information. This is the reason I would urge you to begin bringing this into the curriculum. In high school too, I know teachers can do a great deal in talking about those vocations relating to their subject matter. It makes much more sense when science teachers talk about science and its related areas, than if some outsider or counselor talks about it.

It has been pointed out many times that the critical choices of individuals are not chiefly mathematical, scientific, etc.. Rather they are choices of values, of the use of time, use of energy, money, choices of friends, choices in perceiving or expressing ideas. Information on which choices can be made more wisely may be increasingly some small part of the content of our educational program. If our programs are actually going to prepare students for a richer life. What can you do to help the child have a more meaningful life? New directive methods of teaching concerning this meaning whenever necessary. Too frequently we are all guilty of expecting kids to understand and to

understand why we have to do something or why certain activities have to be done. To bring any order or meaning to it, it makes a lot of sense to us, but to the child it is just sort of a hodge-podge which never jelled into something that they can transfer into future behavior. Develop a feeling of "Let's talk about it", then you're going to benefit from it too. Be open and honest. Find material with which your students can identify. Many people will say, "But there are so many kinds of materials available." For a long time it was very difficult to find pictures of people in occupations until someone used a camera. This is one of the best tools a teacher working with students of minority groups can use. Use that camera to get pictures which are meaningful, instead of copying out of a magazine. Remember that the child learns what he reads. Your expectations of him and his perception of these expectations influence significantly the child's aspiration level which is involved in the educational process. More than just saying he can do better, you believe it. He feels that you believe it. Some have problems in encouraging youngsters to help each other, a very positive device in improving self-concept. It helps the helper because he can do something, and it helps the student because sometimes he can understand and communicate better with his peers. This policy can be extended to all levels. There are actually some research studies being carried on where students on a more advanced level - say third graders helping second graders or even in your own room where you have some students more advanced. They'll find individual areas of accomplishment and letting these become visible is another way of creating broader self concepts. With some students maybe it won't be anything more than a climb on a jungle gym.

We need to help students utilize their strength and minimize their weaknesses. In addition to having knowledge of their individual work, it is important that the child know about his sub-group, his sub-culture. The child who has insight into his group status, particularly the disadvantaged child, seems better able to cope with it. We need to talk about it. We need to integrate it into the curriculum, not just say, "Now we're going to talk about Mexican-American culture". We need to integrate it into the curriculum. To these students rewards are important. Particularly the students who have not been rewarded for their efforts before. In an attempt to study progress, it was very interesting to have a group of very young children who were severely disadvantaged by not having a warm family group, and they found that ordinary, secondary reinforcements did not have reinforcement value for these children. You know, smiles, hugs, etc., had never developed reinforcement value, and so they are using these experiments, and I haven't heard lately how it was going, but eventually they will do away with these primary and secondary rewards. Of course we all went through this at a very early age, and it just kind of came early. Remember too that unless you become a significant person to a child, you're not going to have any positive reinforcement value. A person on the street can smile at you and it doesn't really mean one thing

or another, but for somebody for whom you feel respect, regard, etc., then that smile is really important to you and you want to do something to keep them smiling. We keep talking about reeducating for success and eliminating failure. Everybody makes mistakes. A mistake doesn't make you any less of a person, but a failure makes you less of a person because this thing happened. You're a notch down from what you were. A mistake is just something that you can go on from. What is a mistake to lots of people may be a failure to others - so what do we mean by a mistake?

Finally, let the children grow through group discussion, ideas, projects and other means, and learn that there are socially accepted ways of expression. Anger is anger, and we all feel it at some time or other, but there are different ways of expressing anger. It does not need to be expressed in cursing, fighting and other non-acceptable ways of expressing anger. We need to recognize that many children only have one word to express their thought or feeling. We need to teach other words so that one unacceptable word is not used to the embarrassment of the child.

We spend too much time analyzing failures instead of looking for success. These are psychological, non-mechanical things that bring about positive changes. These changes are brought about through inter-relationship with others. Each one of us must learn how he can become an incisive instrument to bring about this change. Each of us will be magnified many times by the students we teach. The trick seems to be to manifest our own best intentions and our own behaviors and project these to our students through our relationships with them. This means that we want to deal with ourselves and our students in an open, truthful, respectful way.

"GROWING UP DISADVANTAGED AND THE MEMBER OF A MINORITY GROUP"

August 3, 1966

Mr. Robert Simms, Director
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Dade County, Florida

Collier County Institute for
Teachers of Disadvantaged
Children and Youth

Wednesday, August 3, 1966

Mr. Robert Simms

Coming before you this morning reminds me of a story of a man who came home from work very, very tired as most of us do at the end of the day. He had a little son who was eagerly awaiting his arrival. When he arrived, the little boy pounced upon him asking him to do this and do that. Well, the father was very, very tired because it was the end of the week. He was eagerly awaiting the time he could take off his shoes, sit in his easy chair with his paper and his pipe and just relax. This little rascal came up and said, "Dad", and his father thought now what can I do that will occupy him, and he looked at the paper and discovered that it was election time, and they were trying to elect candidates for certain offices, and there was a little ballot in the paper. Well, the father tore out this little ballot, gave it to the little boy and said, "Here, take this little ballot to your room and put it together." Well, it hadn't been fifteen minutes when the little boy comes back and says, "I'm through". "You're what?" asked the father. "I'm through." "Oh, no, impossible. You can't be through already." So, the father went into the little boy's room, checked the thing, and sure enough it was finished, and every piece was in place. "How in the world did you do this," asked the dad. "Oh, it wasn't so hard. You see on the other side of the ballot was a picture of a man, and everybody knows what a man looks like, and if you put the picture together, every piece falls in place." And that is what you remind me of as a group of people. If it were just that easy that we could put this thing together like little Johnny did, but I think there are certain basic things that you as teachers must do and must know and must have knowledge of. I think basically, what we're talking about here this morning might very easily be referred to as the "Tale of Two Cities". We're talking about one city that you know, and one city that you don't know. You don't really know too much about your city. You see it but you don't really know too much about your city. You see it but you don't really know what goes on behind the walls. And until we know what goes on behind each wall, will we effectively be able to teach these little children what we as teachers dedicate our lives to. So our best bet, and possibly one of the basic issues is understanding.

Last summer in June, I was fortunate to be among a group of teachers that attended a workshop, a workshop on desegregation, at the University of Florida. There were representatives there from ten counties in Florida some reflecting the southernmost in attitude and some reflecting the northernmost in attitude. It was at this workshop that I got a good understanding of possible problems and possible solutions, and I think that before anything at all is going to happen out of a workshop of this nature, there must be certain understandings of attitudes of these two cities.

I think that there are certain basic sensitive spots that you have that will not allow you to effectively communicate with me because you think I have certain basic sensitive spots. What are these

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sensitive spots? What would you say in a segregated room that you would not say in an integrated room? What are the things that you would not like the member of the integrated group to say in feference to you or your group? I think that until we understand these basic things, there will be no dialogue pertaining to education, and the children because we will withdraw and be too cautious. You can't talk freely, and you can't discuss certain basic things. I think, by law, that's why we're here.

So let's just have a little homework period here this morning, and I should hope that you will continue this in come of your group work. What are some of the things that we, as Negroes, know folks won't say in front of us? I know we have the same problem in Florida. What do we do when someone comes up and says, "You know that Mr. Simms is a smart "nigger". "Nigger." Dick Gregory has a book by this name which refers to the first Negro in the White House. So he has taken this turn. But I would advise you about this word, not to use it, if there was such a word. First, what are some words that you as members of the white race are sensitive to? "White trash." The Spanish children are sensitive to the word "Mexican." Why is the Negro sensitive to the word "nigger"? I think this is a good word for you to get involved with in your little discussion. Now we're talking basic reactions. Are there other reactions; other sensitive spots? Referring to the use of the word "Rebel" pertaining to a southerner, I have a whole chapter on that. I think there are some other words that affect Negroes; the use of the words "boy" and "girl" in reference to the word "nigger". I think what Negroes don't understand is that we refer to each other as "boy" and "girl", and we use it with no ill intent whatever. There are others who will say "boy" or "girl" to a seventy-five or eighty year old Negro and they will do this to degrade a person, so really it's the intent that becomes the issue. But I found out that this word was used in grade school, and I kept my ears open and I watched. Many people use this word without any knowledge whatever that it is effecting people, and I would suggest that we get together and go into this. Look at this. This is your one opportunity.

Integration has not taken the white child and put him in the Negro environment. It has taken the Negro child and put him in what is reffered to as the "mainstream environment". Now, if the mainstream environment is to be able to accept, to assist, and to absolve this particular child it is with our assistance. We must inform then about us, and that's what I want to talk about. We want to talk about the disadvantages of the Negro. There are two things which strike me: first, I have the disadvantage in many, many respects, but not as badly as the little migrant child. There is another issue that is commonly overlooked. You too are disadvantaged because you don't know about me, but yet, in the south, the balance is pretty good. There is an awfully high percentage of Negroes in the south. In

some areas, like my home county in Alabama, the Negroes outnumber the whites six to one. The disadvantage goes two ways: I don't know about you and your ways, and you don't know about me and my ways. This morning we are going to try to look at both sides of this, and I think as we do this, we will see why you are disadvantaged. You are the mainstream, and you are a southerner. We will go into that, and if I don't go into it, I would appreciate it if one of the members would question me on that issue.

Who am I, then? I would like to think that I am an American. I think that if you boil it down and look at the area in which I was born, and you look at the area of my education, and the area of my employment, and the area in which I have desired to live, and would then have to consider me a Southerner - a Protestant Southerner. I live here in the South, I make my home here. I intend to take my rightful part in the South.

Another answer to "Who am I?", is I hope that I'm a man. I am a man first, I have always been a man first. I have been a Negro first, and then I was a man. I stand before you now as a man and lastly a Negro. Now why this differentiation? To say that I am a Negro first and then a men means that I must always live within the limits that society has placed on the Negro before I can take my rightful place in society as a man. One of the things that I have enjoyed since yesterday is Naples. I have enjoyed Naples as a man. I stayed at Howard Johnson's, enjoyed theshuffleboard court, enjoyed the swimming pool, and I've been on the beach. I'm a man! Why do I do this? I do it basically because I am a Southerner. And this is the South. I look at the license plates parked at Howard Johnson's, and I see Michigan, New York, Indiana, Illinois. Mine says Miami. Mine is Florida. So I have enjoyed Naples as a product of the South. And this is the area I want to grow in.

When you wave this people see red. When you hold this up people see ignorance. So I hold before you now a Confederate flag, and I want to talk on two issues. There is a group of people who would wave this and it would have a certain connotation - it would mean hatred, possibly in certain groups of people. It would mean "We believe in certain things", but when you look at this flag, to you it stands for the Confederacy. I think it stands for the South. And I would rather say in a very naive way, that when I drove into Naples I was not really away from home. Because on many cars I saw the flag, and I'd say, "Boy, I'm home now, I'm home!" We were all here together because I knew the flag was on the front of their cars. Because it meant that they love the South, I love the South. My family lives here, they will be educated here, I'm not going anywhere. I'm a Southerner! So I wave the flag, too. I wave the flag as a person who loves the South, and who intends to take his rightful place alongside people in reconstructing the South and making the South a better place for people. This is what the flag means.

And there are a group of.people who would wave this flag, some of them, who would also wrap the cross and burn it. But here are others

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who go to church on Sunday and the cross is their sanctuary. Because one group burns the cross, does it mean that the cross has changed its meaning? No, this is the meaning that they have given to us. So because one group would wave the flag, does it mean that the flag is a symbol of hatred? I would rather think not. I would rather say that it means love for the South. And I think that one of the greatest things that the Negro of the South can do is take up the same flag, put it on the front of his car, wave it just like everyone else, because it is his flag. You live here, work here, and chances are you will probably die here - and if that doesn't make you a Southerner, there isn't a peach in Georgia.

So this is what we are talking about. We are talking about putting things in their proper perspective. As I drove through Immokalee on my way here, I saw two cities. I am coming from Naples, on 846, I think it is, and I enter into one city. You know what I saw there. Mud - puddles of water, shanties, dirt. As I cross the highway on my way to the school, I see a different city altogether. But they both go under the term "Immokalee". I think there are things that we have to be concerned with. During times of strife people band together, because of a common denominator, if you were, or because of a common interest. I think that when we really look at the issue you and I have more in common that we have in difference. Your tradition is that of the South and so is mine. I had this pointed out to me while I was enrolled at the University of Miami last fall. In this class you're all studying together, in study groups. In one of these study groups, two of us from the South actually banded together against those from the North, in a discussion! We banded together because we had so much in common that the northerners didn't understand about the South. This is the issue here. It is not whether I like you or you like me. We are talking about making Collier County one of the top educational institutions of the State of Florida. I think the children are at stake, your city government is at stake, your reputation is at stake. I think that when you really look at the issue, there are things much more important than each of us individually.

This thing of intermarriage, and I don't know if this is a touch thing, brings us down to integration. This is going to enhance and increase the English language. It's going to add things to it. I think that God has created in the two races a rainbow of color. In the white race there is a rainbow of color. But God didn't forget the Negro, the American Negro. He created a rainbow of color there, too. Within the Negro race there is no color line, because the Negro ranges from chalk to charcoal, and he can satisfy his desires within the confines of his race. I think this ought to be realized.

The second thing that ought to be realized is that the Negro has pride. He has pride in his achievements, his abilities. It's not much, but it's his. He is in there struggling, trying to make the best of it.

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I think when we realize these things, we can fully realize what the issue is. There are a lot of other things that we can say about the Negro. Many people really don't know what the Negro is. The Black Muslims and people in this outfit feel that the Negro is not an American. Where were you born? You are a Negro, where is Negroland? They say the American English can say, "Well, I came from England. England is my home." The Irish can say, "Ireland is my home", the Germans can say, "Germany is my home". The Muslims say, "Negro, where did you come from? Where is your home?" I think we need to look at this a bit. The Negro is a product of this country, just like the Georgia peach. What is the Negro? It is said that if you have one drop of Negro blood you are Negro. I have several drops of white blood, am I white? What effect do genes have in the process of heredity? I am saying all this to say - Negroes have germinated. For ease of communication - they are put into the same barrel, all of them just alike.

Let's look at the effect of genes and the effect of heredity. I can trace my tree back a little bit, I can't go too far. My mother comes from North Carolina. I know that my great-grandfather was white. My father comes from Texas. I know that on that side I have Indian, and Dutch and Negro, but I'm saying there are things other than Negro in me. To say that the Negro blood in me can be certain is not really all of the truth, because heredity takes certain facets. I mention this now so that we can possibly look at the Negro from another perspective.

I think that when we talk about these little migrant kids who are going to be in school, we have to look at that child as a product of his environment. He is like a muddy shoe - a brand new shoe that's muddy. Clean off the mud and you have a brand new shoe. And it has all the characteristics of a brand new shoe.

I would like for you to look closely into what Walt Disney refers to as the "wonderful world of color". We want to try to look at this thing from two vantage points. I think that the Negroes should be able to see color as you see it, as you first saw it as a child. I think we should try to go back in time somehow and think about the passion that you first recognized. Go back to your early childhood and try to think of the time you first recognized color. I want the Negroes to share with me in this, because we are here to talk about the disadvantaged. I can talk about me, I can talk about my trials and tribulations and fears, but that has no bearings on this workshop. Those things that I say here should relate directly to those things that will happen as a result of this workshop in September when many little children come through the doors of the various schools. So let's think back now and see if we can't trace this "wonderful world of color", and how it is perceived by two ethnic groups of people.

I was involved on a Committee in Dade County, a committee of thirteen people who were directly responsible to Superintendent Joe Hall. The committee's work was pertaining to the phasing out of the five Negro senior high schools. This work was completed in June. I left the

committee in February to become a part of this Institute. This was an integrated group. In the beginning I imagine we were very much like you. There wasn't too much communication back and forth. But, once we went to the University of Florida and got some of our sensitive areas out of the way, a certain wonderful thing developed. One of the fellows there and I became very close. He, of course, was white. He was telling me about his little daughter, and how she had no prejudice, was not aware of color, and everything there was just fine. He told this little story of how she first became aware of color. I would like to relate this to you, and see if it might not step on your toes here and there.

He told of how his little daughter was going with him and their maid, Annie, and they were taking Annie home. On the way they stopped at the filling station to get gas. The little girl looked out of the window at the station attendant cleaning the windshield, and said, "Hey, he's the same color as Annie!" They went on, and eventually arrived back at home. The next day the little daughter came in to the father, very mad, and said that some little child down the block had called Annie "black". She said "Daddy, Annie's not black, she's brown."

As time passed and the little girl started to school, she was in the third grade, and integration had taken place. There was one little Negro child in the class. When the little girl came home from school during the first week, daddy asked,"Well, how are things going at school?" Daddy knew this little boy was in the class, but he didn't want to point this out. He wanted to find out, very subtly, how she felt about this. "Oh, there's one new little boy. He's the same color as Annie, too. He's a Negro", she says. Daddy is trying to find out about him. "Is he a good student? Is he nice?" "Yes, he's nice. He doesn't say a thing. He sits in back of the class and doesn't disturb anybody", she says. Her father asks, "Well, is he smart?" "You know, daddy, that's something peculiar; he's not using the same book we're using. He's using a book I was using when I was back in first grade."

Let's look at three things now. The incident that happened when they were taking the maid, Annie, home: She looked up at the window and saw Willie, who looked like Annie. She went to third grade and noticed a little colored boy sitting in the back of the room, not disturbing anybody, using the book that she used in the first grade. The fourth incident: Her mother introduced her to her friend "Mrs. Smith".

Let's analyze these incidents and see how this little child may have, not necessarily, but may have, formed an attitude pertaining to people of color. First of all, the incident involving Wilie and the maid: Annie was the maid (a typical name for a maid - Annie), and Willie was the station attendant, a laborer. In what position was the little boy (Negro boy) in the third grade class? What was his position in the class? The basic position was that he used a first grade book in the third grade class. How did the little girl refer to the friend of her mother's? Negro women are never referred to as Mrs. Her mother's

friends are. Negro men are attendants. He's the one that wipes the windshield. The little boy doesn't disturb anybody, but he uses a first grade book, and yet is in the third grade. Could it mean that Negroes are not as smart as us? T think that it is at that point that the child has reached certain basic attitudes of her life.

Let's reverse the process now. As my friend and his little daughter and Annie arrive across the track at Annie's home, as they drive up they see Annie's children run and surround the car. The door opens, Annie gets out, and my friend says, "Well Annie, we'll see you tomorrow", and tells his daughter, "Tell Annie bye". "Bye, Annie." "Bye, Mr. R., bye, Jane." What's happened here? The little children are colored, have seen their mother, whom they love, referred to by the man for whom their mother works, and his daughter, as "Annie". They didn't see her refer back to them by first names. It is at this point that attitudes are formed. Whether they are good or bad, I think they are true. And I think it is something that we might need to look at.

Color consciousness in the first experience: Reaction to color based on observation. When you were small, can you think of the first time that you saw a Negro? Can anyone think back to their first experience in encountering a Negro?

I wonder what happens to a little child as he reacts to his environment. I was a principal and a teacher, and I think as a principal and a teacher we get a chance to see nature in the raw. We see a young man or a young lady stripped of all their little false securities - it's the person and the world in which they react. We see them react under frustrations and stress. We see them when they are happy and when they are blue. In other words, we get a chance to get inside a person a little bit more than many classroom teachers. And I think because of this and because of the highly emotional aspect of dealing with children in this particular area, we get to really see the effect of their environment on a child.

I know. I grew up in a little community, maybe 25,000 people, where through a quirk of fate or luck, or whatever, my environment was that of an educational institution. My home is Tuskegee, Alabama. It's a college town, a Negro college town, started by Booker T. Washington. My father and Dr. Carver were very close friends. I had a very close association with Dr. Carver as a little child. Maybe that's why I'm standing up here before you now, as opposed to someone else. These are the things that are the effect of my environment.

In dealing with children, many educators have forgotten that in this business of IQ testing the child is a product of his environment. No more, no less. I think that when we look and get involved in this area of testing children on a blanket test, a blanket IQ test, many factors are overlooked. I could give you people a test right now. I could give you an IQ test in the area of vocabulary and you would make a straight zero. Why? Because this is a vocabulary of a different kind. You don't react to this environment. You're not really supposed to.

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Now, in September there will be little children coming into your schools who will be exposed to testing. This is the American way now. We'll find out, psychologists will find out, that IQ tests aren't worth the paper they are written on. But the word hasn't gotten back to educators, because educators are drilling research and testing. The point I am making is this: These children are going to be tested. Who made up the test? From some areas, from some institutions, they are made by people who are products of a middle class culture. They are made by educators. They are products of middle class culture. Therefore, they contain those things that exist in middle class culture. And, you will find I am sure, that this is not a race statement. It is a peoples statement; a middle class type statement. And, when you give this test you will find that the children from the lower economic class will not fair well at all. Most Negroes will fall in this category, and many of the other migrant groups, because they are a product of their environment. So they will be concluded as inferior students, because testing did not show them as superior students, or as normal /average/ students.

A child learns as you teach him. If you teach a child as though he can learn, he will learn. The burden of proof is not on the child, it's on the teacher. If you're a good teacher, he'll learn. If you are a good teacher, you will find ways and means to teach that child. If you assume that because of a certain score this child cannot learn, and if you have seen this score, and you are a staunch believer in intelligence tests, this child will not learn, because you have already formed this opinion. I think teachers can be just as prejudiced as anyone else.

Let's look at the Negro now, in his environment. In a slum area you will find a little child of 4, 5, or 6 years of age, you will find that this child has a repetoire of some 50 or 60 rock and roll songs. Right? Right. Agree with that? You don't have to go to Miami. This is true here. Maybe its true that he can't remember things, possibly he can't learn things either, but he's learned these words, he has the tune. And believe me, the Negro has no priority over learning tunes. This is another myth that needs to be exposed. Negroes can sing and dance. They are just like any other people. This is their little diversion. So they have a repetoire of 50 songs. So they can learn things. This is his way of expressing himself. We look at him dance, the watusi, etc.. This is his cullure, and don't talk about his vocabulary. He has words that many of us haven't heard yet, and I hope we never hear them. He pronounces them just as clear and distinctly as anything you want to hear. So don't think then that he cannot speak, and that he can't speak well, and that he can't count, and that he can't talk, and can't manipulate his hands. Don't think that he can't do all of these things. But he does these things in his culture, and does them well.

Now I think that if the IQ test was structured for these skills--bringing the little middle class child into this culture, and giving them the test under this culture--who will be high and who will be low? I think this is the thing that we have to look at. This system is made and is based on dollar culture. The dollar culture establishes

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adjectives by which all people will try to conform. So we can't say how the little child will do here in the ghetto with his 50 tune repetoir of songs. Who can write on the wall and pronounce well these words that he knows, and can dance. There is no place in this country for him. But we have to recognize that here is a child who has ability as well as any other child, but who has to be exposed. The challenge is to educate him. To transfer this child with his ability from here to here. Because this is what the American system is. There is no need for this in our society, but there is a need for this on the main step, and this is where we've got a job. We are working with a child who can learn because it is a proven fact that he has learned in his society. But our society, the American society, has no need for this learning, and the task now is to unteach and reteach. The most difficult thing in the world is to teach a child who has learned a skill wrong. This is the problem here.

I remember when I first started teaching, there was one thing I could not tolerate, and it still irks me to no end, was to hear a little child use profane language. As I grew older, and possibly wiser, I hope I realized that the child was taught in his society. He got it from his mother and dad. And what really drove the point home, was when I started teaching Sunday school, teaching a lesson about adultery. I explained that adultery was wrong, morally wrong, etc.. Here is this little child who knows that his mother is living in a state of adultery. Now who is he going to believe? Me, or his mother.. This is a dilemma.. And these children who come into your schools, who are products of their society, are caught in a real American dilemma. Their environment has dictated certain things, certain traits, certain actions, based on their environment. The problem and challenge to teachers is not to condemn, but to correct because to condemn is to condemn his mother, his father, his neighbors, and his environment, and so then he does what Dr. Garwood related to us, he develops a hate for that which you say. He despises school. This is the big issue we face in dealing with these people. How do you tell a child that you don't say "ain't," when this is the best that he can say? You're good if you can get this out of him, in lieu of something else. How do you correct this? What's the authority? There must be a better way of saying it. This is a challange to teachers.

I have seen so many things in the ghettos that really cause great concern on my part. I have seen a little girl running up the street yelling because there was a man beating her mother. Here was a little girl torn with great strife at the sight of seeing her mother beaten by a man. The man was her mother's common-law. Here is the little girl you have to teach. You need not think that she is going to leave her frustrations at home. Those things that are brought into the classroom from across the tracks are of a different nature, are foreign, to you. You don't really know how to deal with them. This is the reason I get back to the basic thing I started with, that during this workshop there needs to be real communication between people, people who are familiar with people. I would think that it needs to be a continuous

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thing, because we are talking about education, something that is real to all of us, and we are trying to find a better way to approach it. I have been involved in teaching in so-called "Negro schools" all of my teaching life. This is all I have ever known, until last year. Last year I became a part of Coral Gables High, in Coral Gables, Florida. But, talking now about the Negro schools. The Negro teacher in most instances is like that same little Negro child in IQ testing, on the National Teachers' Examination. The National Teachers' Examination is made by middle class minds, is based on middle class culture, just as the IQ test is. There are things on that test that I am sure Negroes who grew up in poverty are not familiar with. So nowhere in the educational growth of teachers has there been a different exposure, a different kind of exposure that has been confined here. Just as the IQ test is confined. There are many Negroes who will take the test and score very, very high. There are many who won't, just as the little child over here won't on the IQ test. Does this mean that his education is inferior? That he is an inferior person? I don't think so. I think he has taken a test that is foreign to him. It concerns certain basic things he is not exposed to. Tell me now, how does that test measure your ability to transfer information to people? It doesn't, do it! It measures only that which you know about that is on that test. That's all it can tell you. That's all most any test can tell you. So, we have a group of teachers who have been working with children, who have been understanding the frustrations and all of the other things that go on in this area as best they could, with the least amount of material, the least amount of concern. They have been trying as best they could to transfer a group of little human beings into the main stream of society. How do they do this? The parents get up and go to the fields sometimes at 5:30 in the morning. The child goes to school, without having any breakfast, without having a little pat on the head by the mother, maybe without any father, without any concept of real love. He comes into the classroom. The person who replaces the mother, the father, the social worker, the psychiatrist, the doctor in many instances, the big brother or sister, is the Negro teacher. This is their child. They have to overcome all of these things. All of these things that being a migrant involves. Not only <u>teach</u> the child, but <u>learn</u> him.

This is the Negro teacher. He is judged just as you would judge a product. If it turns out bad, the manufacturer is no good. So it has been said that Negro teachers are inferior teachers, because Negro schools cannot measure higher on state examinations. They don't measure up high on the IQ test. And so I am saying all of these things about the Negro, since I have the privilege of standing in front of you. I want to let you know that the Negro teacher is not really to blame for the inadequacies of the product. The product is a result of the American education system.

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Children learn because they are motivated to learn. The motivation comes as a result of tradition. It comes as a result of textbooks, content. Tell me now of the textbooks that are used, of stories related to the Negroes when the Negro child enters first grade. Who do they talk about? Mary and Johnny are little white children. They don't talk about Willie Mae and Sammy. These are Negroes! So they can't identify themselves with this textbook. He is reading about a middle class culture, and he doesn't know about this other world! They should teach some of the other children about this world, because we are talking about disadvantaged people, on both sides of the fence.

The Portuguese, in dealing with the native African, have made it compulsory that all schools use Portuguese. Now, these natives go to the Portuguese schools, and they don't talk in their own native tongue, they talk in Portuguese. In essence, we are doing the same thing here in our school system. We are taking children who are from one environment, and putting them in front of a book that uses basically the native tongue as far as motivation is concerned, because he can't see it as a symbol which he can relate to. He doesn't see stories about his mother working out in the dirty fields, or his father not being at home. But to this child it might be important. He sees nowhere in the history books about the Negro's great contribution to the country. He reads about George Washington Carver and Booker T. Washington, sure, but how about the many other millions of Negroes who worked as farm hands, who built the South that I am proud to be a part of? The Negro is a part of this heritage, but the child does not know it, and neither do you, because you are a product of this education. So I am talking about disadvantaged people, those of two ethnic groups who know very little about the contributions of one.

And, lastly, I'm talking about sensory deprivation. This is a term that is very seldom mentioned. A child is motivated as he sees himself in his environment. The only way that these little school children coming into the system, these Indians, Mexicans, Puerto Ricans, Cubans, white Protestant Americans, white Catholic Americans, and Negroes can be motivated is by seeing themselves in the community, in the community structure, in the structure of the school. Will he find this here in Collier County? I think he will. I think, by and large, he will identify himself. But I think that it is wrong to try and motivate him to change from his environment, from his culture, to the cultural, social mainstream.

I think this is going to come from many factors - from you teachers, from the desire to move into this, and from his ability to identify. I think that you can establish a communication here. Everyone baring their feelings. You can say anything you want to me - you're not going to hurt my feelings. My antenna is up - I will not tune you out. Progress is dependent upon my desire to stand here and face whatever anxieties and frustrations you may have. If I become overly sensitive because you might use some term that might offend me, you might not know anything about it. So, if I tune you out, I have done no good, nor have I helped anyone. If at any time you have any questions of me, if I can answer, I'll do my best. If I can't, I'll say so.

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I would like to say this: Negroes are just like other people. There is no spokesman for the Negro race. What I have said here this morning is for me. I speak for myself only, no one else. Neither does anyone else speak for me. People speak for themselves. Those who are for something, those who are against something, and those in the middle (the bigger majority of the world) who don't really care, speak for themselves. No one Negro can speak for the Negro, just as no one white person can speak for the white race. I just want you to know that I do not speak for other people. I speak for myself.

And I have enjoyed it. Thank you very much.

"GROWING UP DISADVANTAGED AND THE MEMBER OF A MINORITY GROUP"

"The Characteristics and Needs of the Disadvantaged"

August 4, 1966

Mr. Eugene C. Williams
Principal, Bethune School
Immokalee, Florida

Collier County Institute for
Teachers of Disadvantaged
Children and Youth

Mr. Eugene C. Williams
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Thursday, August 4, 1966

I was born in North Carolina and reared in South Carolina. In South Carolina we have many places that are referred to as the "Mill These are the places where the textile mills are located. What I am trying to do is to show you how people grow up disadvantaged.

My mother was a very educated person. She had a third grade education, back in the country school of northern South Carolina that she attended when they weren't picking cotton. She made $3.00 a week from 1925 to 1939. I had no father. I wore patched overalls and went barefoot. I don't know whether this is culturally deprived or not, but it is kind of poor, I can tell you that.

During the early thirties that we refer to as the "hard times", most of the food we ate was what we referred to as the "crook arm". (We decided at Bethune that we were going to offer English as a foreign language, and teach the dialect, so that the children would know what we were talking about!) This is the food that the parent brings home in the crook of her arm, so we called it the "crook arm". During this time I was greatly inspired by my mother, not having a father, and from her I learned of what we called in the Carolinas "common sense" or "mother wit".

We lived in the slum section of Columbia, South Carolina. There's a train trussle that runs down the middle of a street called Lincoln Street, (you can't miss it if you ride the Seaboard), and this was a very slum area. There was a cutting, shooting and fight just about every night.

My mother demanded that I go to school. Any of you who had the old-fashioned mother know what I am talking about. In those days they didn't know anything about psychological behavior. There was only one behavior, a platter board or a tree limb. So, when I stayed out of school, I felt the tree limb or the board.

Well, from that stage I entered high school and, naturally, coming from a poor family, I was a little resentful, hostile and everything else. I met a young man who inspired me further. He was my athletic director and high school coach. So, from these people and from this type of surroundings here I stand.

I would like to say that I am a living example of "just because you are poor you don't have to remain that way". I don't mean to give the impression that I am rich, and I'm not. But, certainly I am very grateful to these people, people who are interested in who we are, what we do, how we act. Heretofore all of our education has been geared to the middle class, we go off to college from the country and we come back home and drive the old horse and buggy down the road and we come to a high incline and normally we would say "Whoa, mule," but

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once we get back into this situation we say "Quadruped, cease your locomotion," and we find ourself at the bottom of the hill.

The characteristics and the needs of the disadvantaged.....
Much of what I am going to say to you today is based upon some research that was started about seven years ago at a workshop with Dr. ~~Berger~~, Boykin who is one of the instructors, or assistant to the president at Florida A & M University, and he and I were working together at that particular time. But I would like to give credit to him for having compiled this material, rather than myself. I think it is very appropriate for this institute, and I think and certainly hope that you will get some information that you did not have before.

A. <u>The Problem of Definition</u>

Disadvantage is a relative term. Although we use the term "disadvantaged children and youth" as a collective overall one, it really refers to an aggregate of groups rather than to a single group.

Writers have introduced such terms as deprived, undercultured, underprivileged, disadvantaged, disaffected, alienated, or low socioeconomic status, or socially disadvantaged, educationally disadvantaged, culturally disadvantaged, culturally different, culturally restricted, culturally unfortunate, educationally deprived, etc..

"There is a tendency," says Riesman, "to use interchangeably the terms 'culturally deprived,' 'educationally deprived,' 'deprived,' 'underprivileged,' 'disadvantaged,' 'lower class,' and 'low socioeconomic group.'"

B. <u>Who are the Disadvantaged</u>?

There are several important ways of describing the disadvantaged:

1. The disadvantaged might be defined in terms of those who are denied the minimal levels of health, housing, food, and education that our present stage of scientific knowledge specifies as necessary for life as it is now lived in the United States.

2. The disadvantaged might be defined psychologically in terms of those whose place in the society is such that they are internal exiles; who, almost inevitably, develop attitudes of defeat and pessimism and who are, therefore, excluded from taking advantage of new opportunities.

3. The disadvantaged might be defined absolutely in terms of what man and society could be. As long as America is less than its potential, the nation as a whole is impoverished by that fact. As long as

there is the disadvantaged Negro, Indian, Mexican, poor white, Puerto Rican, we are, all of us, poorer because of it.

4. When we speak of a child as being <u>socially disadvantaged</u> we mean that he has a disadvantage relative to some kind of social life. It means disadvantaged for living competently in an urban, industrial, and democratic society. The socially disadvantaged child is one who is handicapped in the task of growing up to lead a competent and satisfying life in American society.

5. The term "culturally disadvantaged" refers to those aspects of middle-class culture--such as education, books, formal language--from which groups have not benefited. Not only do they fall behind in the basic skills, such as reading and arithmetic; but they also respond minimally to the broader aspect of the function of school--the instilling of a respect for knowledge; the fostering of the development of the cognitive skills necessary for acquiring knowledge; and that general function of equipping the child to live as a responsible citizen.

6. Cultural deprivation should not be equated with race. It is true that a large number of Negro children, especially those from homes with functionally illiterate parents, are likely to be culturally and educationally deprived. However, it is likely that as many as one-third of the Negro children in the large cities of the U.S. are at least the equal of the white norms for educational development. It should, however, be recognized that dramatic attention to the problems of cultural deprivation has come from the civil rights movements, as well as from the rearrangement of whites and Negroes in the large cities with regard to place of residence and school attendance.

7. We should also guard against the stereotyping of the disadvantaged and the lumping together of many individuals and many ethnic groups into a kind of homogenized unity; such as Negroes, Puerto Ricans, Appalachian Whites, Mexicans, Indians, and others under the same umbrella as though they were interchangeable parts of the machinery of education. Each of these groups has its own unique problems and needs; but even more important in this process, the individual child seems to escape notice, unless he fits into the extremes of the academic or behavorial spectrum.

C. <u>The Characteristics of the Disadvantaged</u>

What are the characteristics of the disadvantaged when we attempt to describe them in terms of observable social groups? They are groups with the following characteristics:

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1. They are at the bottom of the American society in terms of income.

2. They have a rural background.

3. They suffer from social and economic discrimination at the hands of the majority of the society.

4. They are widely distributed in the United States. While they are most visible in the big cities, they are present in all except the very high income communities.

5. Many do not understand, or are not in contact with, modern living.

6. Many are participants in subcultures, the values and customs of which are different from urban middle class values and experiences.

7. Many, particularly children and youth, suffer from the disorganized impact of mobility, transiency, and minority group status.

8. Many have educational and cultural handicaps arising from backgrounds of deprivation.

9. Many are members of families with many problems: divorced, deserted unemployed, chronically sick, mentally ill, retarded, delinquent.

10. Many lack motivation or capacity to cope with their problems or to improve their situations.

11. Most lack opportunities or motivation to become responsible citizens for the maintenance or improvement of their neighborhood or community.

In racial and ethnic terms, these groups are about evenly divided between whites and nonwhites. They consist mainly of the following:

1. Negroes from the rural South who have migrated recently to the northern industrial cities.

2. Whites from the rural South who have migrated recently to the northern industrial cities.

3. Puerto Ricans who have migrated to a few northern industrial cities.

4. Mexicans with a rural background who have migrated into the West and the Middle West.

5. European immigrants with a rural background, from East and Southern Europe.

Altogether, these groups make up about 15 per cent of the United States population. Since they tend to have large families, their children make up as much as 20 per cent of the child population. Not all

socially disadvantaged children come from these groups, but the great majority do. Not all children in these groups are socially disadvantaged, but the great majority are.

D. What are the Cultural and Intellectual Characteristics of the Disadvantaged?

The child from the culturally deprived home comes to school with an interest in the new experience; but without some of the experiences, skills, and values typical of the middle class child. The culturally advantaged child has been amply rewarded for his previous learning, and he is likely to begin school valuing achievement (and specifically school achievement) as a good in its own right. In contrast, the culturally deprived child has difficulty in learning for its own sake, and in learning for the approval of an adult. He values things and activities which are concrete and which have immediate and tangible rewards. He has difficulty in seeing the relevance of much of school learning since he is unable to comprehend fully, or accept the deferred and symbolic gratification that the middle class child has come to accept.

As each year of school goes by, the culturally disadvantaged child suffers further frustration and failure. He is rarely rewarded or approved in the school and is penalized and disapproved of more strongly each year. As this increasing failure becomes apparent to the child and to all who are concerned with him (parents, teachers, school administrators), the child becomes alienated from the school program. He recognizes that there is little likelihood that he will get satisfaction from his schoolwork and he seeks satisfying experiences elsewhere. He usually turns to his peers for more satisfying relations than he has with adults. For this as well as for other readons, the peer group becomes more central in the life of lower class children far earlier than it does for middle class children.

Beginning with the family, the early pre-school years present the child from a disadvantaged home with few of the experiences which produce readiness for academic learning, either intellectually or attitudinally. The child's view of society is limited by his immediate family and neighborhood where he sees a struggle for survival which sanctions behavior viewed as immoral in the society-at-large. He has little preparation either for recognizing the importance of schooling in his own life or for being able to cope with the kinds of verbal and abstract behavior which the school will demand of him. Although he generally goes to first grade neat and clean, and with his mother's admonition to be a "good boy," he lacks the ability to carry out those tasks which would make him appear "good" in the eyes of his teacher.

Early difficulty in mastering the basic intellectual skills which the schools and thus the broader society demands leads to defect and failure, a developing negative self-image, rebellion against the increasingly

defeating school experiences, a search for status outside the school together with active resentment against the society which the school represents. The disadvantaged child early finds status and protection in the street and the gang which requires none of the skills which are needed in school; but makes heavy use of the kinds of survival skills which he learned in his early home and street experiences.

Unlike the small town or suburban delinquent who becomes a member of an out-group by transgressing against the laws of the school society, delinquency aids the slum child in becoming a member of the in-group and protects him against isolation and a sense of the unacceptability.

In this pattern of rebellious defeat in school--the major accepted societal enterprise with which the child is involved--other social forces enter. Different ethnic perceptions of what life has in store for their group act to complicate the problem further by reinforcing the cohesiveness of the in-group. Other equally disadvantaged groups provide a kind of scapegoat against whom to express the hostility intended for the broader society.

Realistic or perceived barriers to social mobility through legitimate channels, one of which is longer years of schooling, weakens the drive to succeed at school, especially since success requires skills which the disadvantaged youth has often been unable to master. These perceptions reinforce the search for activities which lead to actual immediate gain or to fantasies of "easy money" in the future.

Added to these problems are those related to the orientation to present as against future gratification. The inability to view schooling as a necessary preparation for later reward, especially when it is perceived as interfering with present gratification in terms of peer status, earning power or independence, leads to early drop-out; to involvement in activities leading to gratification of sexual and power needs; to a search for "kicks" and excitement or to illegal activities for immediate gain.

Statistical information about limited job opportunities and even more limited chances for mobility for those without a high school diploma is not enough to affect the individual's realization of what statistics mean for him. Even more remote and external to the individual are the facts of a changing economy--the decrease in menial or even manual jobs and the increased demand for academically trained people.

The general academic inadequacy of the majority of disadvantaged pupils and their belief that worthwhile life activities can be found only outside of the school, create difficulties for those disadvantaged individuals who, for whatever reasons, are able to cope successfully with school tasks, and would wish to identify with the values of the school and the broader society. Because there are few such individuals, they find that excessive success in school is fraught with dangers. When the

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school population is composed entirely of a single ethnic group or an ethnically mixed, but culturally disadvantaged group, there are not enough academically successful students to form a sufficiently strong sub-group to withstand the pressures of the street gang which are often felt as physical hurt. Where the school population is mixed, and there is a group of white middle-class children who conform to school expectations, the Negro or Puerto Rican slum child is barred from social membership in such groups and thus may find the risk of identifying with its values too great.

The disadvantaged pupils generally drop out of school before high school graduation, or if they graduate, they often do not master the academic skills necessary for effective functioning in modern society.

Disadvantaged children need to have the abstract constantly and intimately pinned to the immediate, the sensory, the topical. They are, for the most part, not introspective or introverted; nor are they greatly concerned with the self. They respond much more to the external and to the outside. Disadvantaged children are not given to self-blame or self-criticism, but rather are more likely to see the causes of their problems in external forces. Sometimes this can take the form of scape-goating and projection, but it may also lead to appropriate placement of censure and accompanying anger.

The following characteristics are fairly typical of the disadvantaged child's style:

1. Physical and visual rather than aural
2. Content-centered rather than form-centered
3. Externally oriented rather than intropespective
4. Problem-centered rather than abstract-centered
5. Inductive rather than deductive
6. Spatial rather than temporal
7. Slow, careful, patient, preserving (in areas of importance), rather than quick, clever, facile, flexible.

Disadvantaged children

1. Often appear to do better on performance tests of intelligence
2. Like to draw
3. Use role-playing as a technique

4. Use their fingers when counting and move their lips when reading

5. Like to participate in sports

6. Employ physical forms of discipline

While the disadvantaged child does not easily get into problems and has a short attention span, once he does become involved he is often able to work tenaciously for long streches at a time. He typically works on academic problems in a slower manner; however, the nature of the slowness itself needs to be examined.

The argument holds that the underprivileged child has been immersed in an early "impoverished" environment in which there is insufficient stimulation; thus producing a basic retardation, so that, in effect, his IQ remains relatively low throughout life. Haggard has shown that when test items are read aloud to the deprived children while they follow in their test booklets, the children do much better. Deprived children are notoriously poor readers; consequently, their typically inadequate intelligence performance is partly a result of that difficulty rather than limited intelligence.

While underprivileged children strongly desire physical warmth, they do not want or desire intense affection. They need respect rather than "love".

Where physical punishment is common--as it is in many disadvantaged homes--children may learn that violence is their best weapon and often their only defense.

The disadvantaged are the least effective producers in the society. Many are incapable of effective employment in a modern economy.

E. SOME UNIQUE CHARACTERISTICS OF THE DISADVANTAGED NEGRO CHILD AND YOUTH

As a consequence of prejudice, segregation, discrimination, inferior status, and not finding himself respected as a human being with dignity and worth, the Negro child becomes confused in regard to his

feelings about himself but often tends to evaluate himself according to standards used by other groups. These mixed feelings lead to self-hatred and rejection of his group, hostility toward other groups, and a generalized pattern of personality difficulties.

The Negro child perceives himself as an object of derision and disparagement; as socially rejected by the prestigeful elements of society; and as unworthy of succorance and affection; and having no compelling reasons for not accepting this officially sanctioned negative evaluation of himself, he develops a deeply ingrained negative self-image.

All of the sociometric rejection and maltreatment experienced by Negro children in a mixed group cannot, of course, be attributed to their inferior caste status alone. Some of the victimization undoubtedly reflects the dynamics of a majority-minority group situation.

The disadvantaged Negro child or youth has less interest in reading than the advantaged child or youth; has lower educational aspirations; take school work less seriously, and is less willing to spend the years of his youth in school in order to gain higher prestige and more social rewards as adults.

All factors inhibiting the development of high level ego aspirations and their supportive personality traits in lower-class children are intensified in the disadvantaged Negro child or youth. His over-all prospects for vertical social mobility, although more restricted, are not completely hopeless. But the stigma of his caste membership is inescapable and unsurmountable. It is inherent in his skin color, permanently ingrained in his body image, and enforced by the extra-legal power of society whose moral, legal, and religious codes proclaim his equality.

In comparison with lower-class white children, the disadvantaged Negro youth aspires to jobs with more of the formal trappings than with the actual attributes of social prestige; he feels impotent to strike back at his tormentors; he feels more lonely and scared when he is by himself. He may have less anxiety about realizing high-flown ambitions than the middle-class child, but generalized feelings of inadequacy and unworthiness make him very prone to overrespond with anxiety to any threatening situation. Because of our economic structure he is more concerned with job security in contrast to the white youth's concern with "very interesting jobs."

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An important factor in helping to perpetuate the Negro's inferior social status and devalued ego structure is his tendency to withdraw from the competition of the wider American culture and to seek psychological shelter within the segregated walls of his own subculture.

When thrust into schools in other neighborhoods, placed in classrooms who are not handicapped and who, in fact, have a solid grasp of the subject matter, the disadvantaged Negro youth or child is often overwhelmed. As one school psychiatrist puts it:

> They (Negro children) yearn to learn. They want very much to become accepted in the new setting and yet they feel so hopelessly behind the other youngsters that they begin, almost inevitably, to resort to the only behavior they have learned to use to cope with such distressing feelings.

Important perhaps as a cause of Negro educational retardation is the situation prevailing in the Negro home. Many Negro parents have had little schooling themselves and hence are unable to appreciate its value. Thus they do not provide active, wholehearted support for high level academic performance by demanding conscientious study and regular attendance from their children. Furthermore, because of their large families and their own meager schooling they are less able to provide help with lessons.

Negro pupils are undoubtedly handicapped in academic attainment by a lower average level of intellectual functioning than is characteristic of comparable white pupils. The extreme intellectual impoverishment of the Negro home over and above its lower social class status reflects the poor standard of English spoken in the home and the general lack of books, magazines, and stimulating conversation.

Many disadvantaged Negro children cannot relate test materials to their lives and, taking the tests with their peers in a segregated school means little or nothing. Most of the tests around the country show the segregated Negro child to be behind in achievement at the first grade level by about one to two years. This can be attributed to inferior environment and cultural deprivation even before he starts school. He is not tuned in to the teacher's wave length, because of stuanted language facility and development and narrow cultural experience. Often he never finds the right channel.

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F. THE NEEDS OF THE DISADVANTAGED

WHAT ARE NEEDS?

The term "needs" holds a prominent place in the minds and vocabularies of a great many American educators. Whenever problems involving educational objectives, curriculum, pupil growth, or learning are treated, the word "needs" usually appears, especially when these problems are approached from a motivational or developmental point of view.

As its use has expanded, the concept of needs has come to be increasingly ambiguous. On one hand it has meant the basic needs of a child himself which must be met if he is to develop adequately. On the other hand, needs may mean deficiencies in children which society feels must be corrected for the health of society.

Some educational leaders, who have struggled with definitions such as these, have come to the conclusion that a more advantageous concept should be developed to replace that of needs. Consequently, an alternative concept, "developmental tasks," has emerged in current educational literature. The concept of developmental tasks strikes a compromise between the theory of "basic needs" or natural unfoldment through instinct, and the theory of societal determination of children's needs.

People who make great use of the term "needs" often overlook the fact that need is a hypothetical construct. Murray says, "Need is therefore a hypothetical concept . . .It is a resultant of forces, one need succeeds another."

G. SOME POPULAR FORMULATIONS OF NEEDS

Daniel A. Prescott interprets "need" to mean that which children require for the promotion of their mental health and for the development of normally adjusted personalities. He lists three major categories of needs of developing children:

I. Physiological needs--needs that spring primarily out of structure and dynamic biochemical equilibria.

   A. Essential materials and conditions
      1. air
      2. appropriate food and liquids
      3. adequate clothing and shelter
      4. regular and adequate bodily elimination
      5. avoidance of poisons and debilitative substances

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B. Rhythm of activity and rest
   1. muscular activity
   2. affectively vivid experience
   3. habits of sufficient and conscious relaxation

C. Sexual activity

II. Social or status needs--describe relationship that it is essential to establish with other persons in our culture.

A. Affection

B. Belonging

C. Likeness to others

III. Ego or integrative needs--needs for organization and symbolization of experience so that the individual may discover and adequately play his role in life.

A. Contact with reality

B. Harmony with reality

C. Progressive symbolization
   1. organize experience
   2. establish logical arrangement of ideas
   3. arrive at general concepts
   4. development of language--verbal and postural

D. Increasing self-direction

E. A fair balance between success and failure

F. Attainment of selfhood or individuality.

Lawrence K. Frank developed a somewhat similar list of "The Fundamental Needs of Children." A child needs

1. To be protected from unnecessary pain, deprivation, and exploitation.
2. To be accepted as an unique individual.
3. To be allowed to grow at his own rate.
4. Emotional satisfaction in feeding during infancy.
5. Constant reassurance during toilet training.
6. Extra affection when the new baby arrives.

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7. Help in regulating his emotional responses.
8. Help in accepting his or her own sex.
9. Help in learning how to behave toward persons and things.
10. Help in accepting authority.
11. The affectionate personal interest of an adult in order to create a constructive ideal of self.
12. Wisely administered regulation or direction.
13. Education that does not arouse hostility and aggression.
14. A clear-cut definition of a situation and the appropriate conduct.
15. The warmth of mothering at home and in school.
16. Help in meeting life tasks.

Frank sees fundamental needs of children as being also fundamental needs of society. In any culture it is quite difficult to separate physical from psychological needs. Thus, it seems more reasonable to think of both as forming a continuum. Since means and ends are so much a part of one another, the meaning of any need is found in the means of satisfying it. A need is organic, social, or psychological.

The main headings of the following outline express four different ways of thinking about needs which seem clearly reflected in the analysis just discussed. Many of the phrases and terms previously quoted or cited have been paraphrased or modified without changing their original import:

H. <u>NEEDS AS MOTIVES</u>

Need to be free from, or to resolve satisfactorily, the stresses and strain of living that arise inevitably in the course of:

1. Achieving adequate working relations with age mates of both sexes, both here and now and in anticipation of marriage and a home of one's own.

2. Selecting, preparing for, and getting established in a vocation.

3. Finding a place as an active participant in civic affairs.

4. Recreational and leisure time activities, et cetera.

I. <u>NEEDS AS MEANS</u>

Needs as means of fulfilling one's life purposes or working out one's developmental tasks to include:

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1. Salable skills.

2. Skill and understanding necessary for participation in civic life.

3. Knowledge and skill in home-making and the care and nurture of children.

4. Understanding of and favorable attitude toward science, literature, art, music, nature.

5. Skill and knowledge requisite for wise purchase and use of goods and services.

6. Understanding of the economic organization of society, et cetera.

J. NEEDS AS QUALITIES OF EXPERIENCE ESSENTIAL FOR GOOD MENTAL HYGIENE

Need for:

1. Opportunity to be increasingly self-directive.

2. Assurance that one counts as a person; assurance of personal worth; assurance of economic independence.

3. Reasonable freedom from a tendency to shun solitude, to do as the crowd does, and to seek continuous stimulation and excitement, et cetera.

K. NEEDS AS OVER-ALL GENERAL ATTRIBUTES OF BEHAVIOR

Need for behavior that:

1. Is in contact and harmony with reality.

2. Is progressively better symbolized and intellectualized.

3. Is based upon consciously held values harmonious with a scientific world picture.

4. Reflects respect for others and an attitude of social responsibility.

5. Reflects ability to think rationally, et cetera.

L. SPECIAL NEEDS OF THE DISADVANTAGED

The disadvantaged have all of the needs of normal individuals, plus those growing out of their social, economic and cultural positions.

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From the unique characteristics presented above, it is perhaps evident that the disadvantaged have such special needs as the following:

1. A more positive orientation to the academic aspects of education.

2. Experiences that will enhance their perceptions of self, and increase their motivation for academic achievement and desirable classroom behavior.

3. To be challenged by realistic standards of achievement rather than provided by an environment in which standards have been lowered.

4. Materials more attuned to the experiences and problems of lower-socio-economic groups.

5. Opportunities and experiences that will enable them to be more efficient in "school know-how"--how to study, how to ask and answer questions, how to relate to the teacher, and how to take tests.

6. To be shown that ideas and theories have practical merit.

7. Wide environmental contacts that will utilize their physical interest as avenues toward abstract thinking.

8. Increased masculinization contacts and experiences.

9. Greater home, family and school security and protection.

10. To learn great respect and obedience for parents.

11. Greater respect, not love, from their teachers.

12. Opportunities and experiences to work more with things than verbal symbols, etc.

13. Practice motivation and rapport when it comes to taking tests, etc.

14. Special remedial chasses of five or six pupils each so as to improve their basic reading deficiencies.

15. An intensive cultural program to acquaint them with good music, art, ect.

16. Good counseling services to provide guidance concerning vocational opportunities, going to college, and career possibilities.

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17. To learn about the world of work and to develop positive attitudes toward various kinds of occupations.

18. Experiences in special nursery school programs or concentrated effort in kindergarten and special emphasis on reading instruction in the early grades to compensate for the lack of skill-building experiences which most middle-class boys and girls often encounter before they can walk.

19. Experiences and opportunities to play with many complex toys, puzzles and games.

20. Experiences with talking, reasoning, reading, story-telling, and with adults who value education and will encourage their curiosity.

21. Textbooks and other materials to correct and counteract the misinformation and lack of information about themselves.

22. Teachers and counselors who are aware of the needs and problems of disadvantaged youth and who will attempt to see that they get the same rewards and recognition as middle-class children do for comparatively the same manifestations of ability.

23. To overcome the distrust of the school, teachers and counselors.

24. Re-orientation of outlook and for opportunities to discover and develop their potentialities.

25. Appropriate opportunities to become knowledgeable with his own potentials and possibilities.

26. Special help in developing good habits and better understanding in regard to personal hygiene and grooming, social adjustment, vocabulary, speech, applying for jobs, filling out applications, interview behavior and pointers; dict, medical and dental care, study habits and numerous other social skills which most boys and girls acquire unconsciously by virture of their environment.

27. Special orientation and adjustment programs to help them learn the ways of the city, and of urban schools when migrating from rural areas.

28. A new sense of identi fication with and genuine contact with general American culture.

29. To be placed properly in the environment where they can succeed and rapidly enough not to delay their normal progress or adjustment to school.

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30. A new type of educators, especially administrative and specialized personnel, who understands them and their parents.

31. The attention of skilled and understanding teachers--teachers who understand the impact of their own attitudes, values, backgrounds, behavior, and personalities on learning and teaching.

32. Adequate reading ability and skills--a sense of what reading is and a motivation to read.

33. Learning activities that are not beyond what can be accomplished with reasonable effort.

34. A curriculum so organized that they can progress at their best individual rates, and a school flexible enough in organization to allow this kind of progress.

35. Freedom from fear of embarrassment involved in new experience.

36. Programs of part-time work and part-time study.

37. Opportunity to experience a fair measure of success and failure.

Negro youth, in particular, need to shed feelings of inferiority and self-derogation, acquire feelings of self-confidence and racial pride, develop realistic aspirations for occupations requiring greater education and training, and develop the personality traits necessary for implementing these aspirations.

Negro youth have greater needs for immediate financial independence, because of their precocious desatellization and emancipation from parents. They therefore find psychologically more intolerable a prolonged period of psychological dependence on parents, such as would be required in preparing for a profession.

Negro youth need to be involved in career planning at an early age, because of motivational factors related to generations of lack of opportunity--vocationally and educationally.

"CURRICULUM CONSIDERATIONS FOR CULTURALLY DIFFERENT AND DISADVANTAGED CHILDREN"

August 8 & 9, 1966

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Dr. Robert Hendricks
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Tuesday, August 9, 1966

I don't know if I'm too organized or not. I just got back from a flying vacation. I use the term "flying" in terms of speed, not actual flying. Because of the airplane strike, I had to drive back to Illinois and visit all the relatives. You know what an exciting vacation that makes! I'm more tired than if I had stayed home and worked.

Certainly I would agree with the comment Mr. Predmore made, that "the teacher ultimately is the key in any curriculum change". You can have consultants, specialists, in the area of curriculum, produce documents, and you can have teachers involved in creating documents. You can have workshops, and so on and so forth. But, when a teacher gets in the classroom and closes the door, that's the key as to whether or not there will be a curriculum change, and of course it is in my field that teachers should be intimately involved, completely, in the process of curriculum change.

Now, during today and tomorrow I would like to start at a typical college professor's starting point, with theory, and hopefully get away from that to practice by tomorrow. The reason is that a lot of times you hear the comment that a lot of times it "works in theory but doesn't work in practice". Have any of you ever heard that before? Well, as a person trained in the field of science, this, to me, indicates that the one who makes such a comment doesn't understand theory, because if you know anything about process or theorizing, historically or currently, in the area of science, you'll know that you cannot divorce theory and practice. They are closely related. Practice gives rise to theory.

Those of you who know a little bit about the history of science and have read about it, perhaps recall the development of chemistry. Many of the important theories of chemistry grew out of the work of the alchemists and the metallurgists who were practitioners. They weren't concerned about developing elaborate theories. They were concerned about getting the job done, but out of their findings, through practical application of their skills and their works, there evolved certain broad ideas - theories, if you will - which then gave direction to further practice, and it's this approach, I think, that is a fruitful one, especially in the area of curriculum. You have to have some sort of guiding principles, whether they be high level theories or just good guesses.

There are different levels of theory building to guide practice, but, by the same token, as a result of the application of these principles, we should either confirm our original hunches, negate them, or perhaps alter them someplace between these two extremes. And, as a result, we evolve an even better theory. So it's not a question of, "Is it alright in theory, but not in practice?", but "either the theory is wrong, or the practice is wrong". It's a matter of trying to have a feedback fromone to another - from theory to practice, and from practice to theory.

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Alright, with this bias of mine on the table, let's think a little bit about educational theories in the three broad areas of knowledge - humanities, social sciences, and natural sciences. Knowledge, from these broad areas, produced what we call "educational theory". Out of that we have what some people called "curriculum theory". And one person who has dealt with this topic of curriculum theory, in fact one of the pioneer workers of one area is Dr. George Bolshop of Northwestern University, who wrote a book in 1961, and he evolved in his book a little diagram, which I'd like to share with you for purposes of discussion. You will notice, when you get your copy of this, that he has three boxes or columns on the page, actually four, each of which has a title. The first column on the left is source factors, the next column operational factors, the third design factors, and the fourth practice. I'd like to spend some time on the source factor.

There are certain things, values, that we hold to be true, certain factors involving custom and tradition, certain factors about the nature of the school, what schools are supposed to do, and what they are not supposed to do, the demands of organized knowledge, etc. These things, decisions about these source factors, lead to certain operations in the field of curriculum. That is, how you conceive of school and the purposes of school dictates in part the involvement of people in curriculum plans. Who should be involved? Should it be administrators and supervisors? Should school boards be involved? Should teachers be involved? How about the children? What groups should be involved? Prior assumptions or agreements about the nature of curriculum planning will dictate which group or groups are involved, and once these operational factors have been identified and agreed upon, that in turn leads to the design factor. That is, how do you define the curriculum in your particular school or school system? Is it one of the extreme positions that you take depending upon the source factors and operational factors, or is it a sort of middle-of-the-road position or something to the left of center or right of center and so on?

How do you select the educational objectives for your school? Is it predominantly the social needs, the land of society that dictates the objectives of your curriculum, or is it the psychological notion of curriculum that dictates? That is of growth and development, the psychology of learning, and so on. Is that your major emphasis, or is it the major demands of subject matter itself, the so-called logical organization of bodies of knowledge, the sequential nature of mathematics, science, and what have you? Is that what dictates primarily the objectives? And what knowledge is to be included? What about the sequence of presentation through the schools? What is the scope of each grade level? How do you provide for continuity? All of these decisions grow out of basic considerations, source factors, which, in turn, result in operational factors, which in turn produce the design that you use in your school, which of course on the basis of that you have the actual implementation of the curriculum in the classroom. That is, practice. Is this clear - the idea back of it? I'm not

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trying to make a big deal out of it, but this simply will help us organize our thinking is the point. I'm not even asking that you accept this particular notion as being the factors involved in the field of curriculum theory or theorizing about curriculum change. I'm not concerned whether you agree with this or not. It's just a means of organizing our thinking, at this point. At the end of today I'm going to give you some material which will illustrate operational factors and design factors.

This morning and the major portion of today, I should like to deal with the first column, the source factors, such things as the conceived role of the school, custom and tradition, nature of the school community, known habits of the school population, principles of learning, growth and development, and prior experience, in terms of the psychology of school subjects, what other groups have done, etc. These are the kinds of things that I would like to deal with this morning. For example, I believe, correct me if I'm wrong, sofar in your institute program you have had a speaker, or a group at least, on mental and physical health of the disadvantaged population. You had Dr. Garwood speaking about the self-concept of the disadvantaged or you dealt with the problem of growing up disadvantaged and a member of the minority group. You dealt with that topic, correct? And living and working as a migrant. Am I correct up to this point? Alright, on the basis of some of the insights that you gained from these prior presentations, what can you envision in terms of operational factors? In other words, what did you learn, for example, about the development of the self-concept? Did you have any new ideas, ideas that were new to you, that grew out of that? Some of you are kind of nodding, but the rest of you are not quite sure, apparently. I'm trying to tie these things together a little bit. What was one of the things that you recall from these discussion groups? What was an important understanding, at least to you? If it is to you, nine chances out of ten it will be to the rest of the group. What was something that really struck you?

Certain assumptions are made about the nature of self-concept, and the difference between self-concept of the migrant children and the typical middle class school. There is a difference and that dictates certain things, that you would do in terms of the curriculum. Is that not true? So, it's these understandings that I'd like to deal with today.

A life space seems to be sort of an amoeba-like thing, where some people it tends to hold to a rather small configuration. It's limited, but in other individuals the protrusions are common. They keep pressing out, widening their sphere of experience, assimilating and absorbing new ideas. If this be true of the migrant worker group, that they have a limited experience and background and a limited self-concept as a result of this, then does this not dictate certain important considerations for the curriculum.

We have to provide experiences that they would not get at home for them, if we assume that it is desirable to have a different configuration for this life space. This prior association has to be made, doesn't it?

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You don't just widen the youngster's experiences for the heck of it, or because some other school is doing it, or because some study group said it would be nice to do so. You are doing it because of assumptions about the nature of the learning process, about the learner, and about the limiting aspects of a narrow experiential background. You need a larger background, and it's these assumptions that we have to investigate and consider sometime.

Why do we do what we're doing? It isn't necessarily good to make a change just for the sake of making a change. We have to assess these assumptions sometimes. Why is it that we provide these experiences? These are the things we'd like to consider today.

Well, certainly we have learned from others and our own experiences. These youngsters in migrant worker situations are in the pockets of poverty nowadays. Some of these situations are common knowledge now because of all the things that have been written and published, etc. For example, secondhand clothes and patches are something that's taken for granted, Many times borrowing money at exhorbitant interest rates is a common cultural aspect. Certainly lower life expectancy than the common population, higher infant mortality rates, typically an inadequate diet are common. They tend to rely more on home remedies, and superstition, than they do on professional medical care. They are limited in terms of being able to move around. Certainly social mobility is limited, and so is physical mobility.

They have limited access to education, information, and skill training, although we hope these things are gradually changing. These bits of information are from past experience. Typically, there is lack of motivation and hope, and not much incentive in many of these cases. Inadequate verbal skills have been found to be a common school problem. Their linguistic patterns are often different. They lack stimulation from intellectual activities very often, and, consequently, motivation for school kinds of learning. Then as we mentioned a while ago, they lack this experiential background.

Well, there are many other things that we could go to the literature and find out about. Let me sort of give you a random review of research which I think in each case is an example of source factors - bits of information that have resulted from various research studies in many areas - sociology, anthropology, etc., and on the basis of some of these things, see if you can visualize the implications of this in terms of curriculum change. In many cases I don't think you would find it too difficult to do so. One study showed that norm-violating behavior, that is behavior that is not acceptable, as in delinquency, etc., or behavior that is not normal to a school setting, is very common, and one of the reasons for this is because these youngsters have not been exposed to the values and expectations of the larger community. It's this limited life space again. They do not behave according to the expected codes of behavior because they're not even aware of them in many cases. This is a common situation, but equally important, it has been found that these kinds of situations can be changed. This is a significant aspect in terms of school. You can change such behavior.

Another thing that research from many sections has illustrated is that if people are involved in setting the goals, particularly if later behavior is going to affect theirs, they're going to be involved. If they're involved in setting these goals, then the achievement of these goals produces a certain self-satisfaction. I imagine that Dr. Garwood mentioned something about this on self-concept development. If you don't have a sense of personal satisfaction in achieving goals, the chance of achieving them is pretty slim. Research shows that if the people who are striving to reach these goals have no part in setting them up then they're not going to have much personal satisfaction. The same is true when we consider curriculum. If teachers don't have a part in establishing the goals, then they aren't going to have as much self-satisfaction in striving to achieve these goals. This is something to be considered when curricular change is being considered. Certainly the value patterns of school and the value patterns of home are going to be at odds. In other words, these normal socially acceptable, typically middle class norms of behavior the schools set up are in direct conflict sometimes with the values the youngsters have developed at the home site. This indicates that the teacher through the implementation of the curriculum, the learning experience it provides, has to help the youngster affect his compromise. You can't simply tell the youngster, "Your value patterns are wrong, and the school's are right", or vice versa for that matter, that his are right and the school's are wrong. But, if you expect to make any change at all in what is assumed to be desirable directions, then the way you do it is to help the youngster affect his compromise. He perceives these two value patterns. He may not be able to verbalize it as such, but he is aware that there is a conflict there and you have to help him to affect his own compromise between the two-value system he can live with and accept, and, of course, you have to live with them and accept them, if you're going to be able to do this.

You know what we do as teachers depends on a large part what we think people are like. Isn't that true? If you believe that a child can learn, you try to teach him, but if you are of the opinion that this youngster is beyond hope, then you aren't likely to try to do much for him. So, you have to sit back sometimes, and ask yourself, "What do I really believe people are like? Do they have a capacity for learning? Do they have a potential that is untapped? Can they achieve in certain areas?" What do you really believe about these people? It makes a great difference in how you act in the classroom. If, as some people have found in experimenting, you believe that older youngsters can help the younger ones, let them be the teacher, and research shows now that not only the younger ones, but also the youngsters who are doing the tutoring learn a great deal in terms of school learning. (You know yourself that you never really learn something until you teach it - at least I've found it to be that way. I thought I knew a lot of things because I'd had courses in them, but I didn't until I had to teach them, and then I learned a great deal.) If this is true for us, couldn't this be true for youngsters?

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Along with this, one of the significant things that they found is that the youngsters begin to appreciate the job of teaching more and the whole school environment is better understood. Several studies have shown this to be true. Any implicatinns for the curriculum? Possibly. At least it's something to be considered. Certainly we know that prior experiences and information affects how we perceive things. We don't see things as they are, we bring our own past experiences and our own prior life space. They used to call it "a perceptive mass", (if any of you remember any of the old psychology books, you remember that term). This whole background of experience influences the way we perceive people and things and events. For example, you can claim that you don't have a toothache, and yet someone else looking at you can see the big lump and look of pain, and, even though you verbally contend that you don't have a toothache, that you probably, in fact, do. In other words, words aren't always what we expect them to be. I can't hear what you're saying because of what you're doing. Actions speak louder than words. In fact, this whole area of silent language, a little shrug of the shoulders, a raised eyebrow, how close youstand to someone when you speak to them or how far away - all these effect how others perceive you, and what they perceive. It's become quite significant in curriculum change if you stop to think about it.

Some studies have shown that the less attractive the community is in terms of slums, prosperity and productive farming, the more satisfied are the workers in their jobs. Does that shake you up a little? It did me. See, just the opposite is what you'd expect. The worse the conditions, the more satisfied the workers are in these jobs as compared to workers in similar jobs in another situation. So there's something to consider. You're going to create if you improve the conditions in a community. You're going to create social problems, dissatisfaction with the job, if this be the case. And this has some implications for the curriculum. What do these youngsters do if they see older brothers, sisters and parents becoming dissatisfied with the jobs they have? There are some implications here for curriculum.

Many studies fromsuch diverse fields as biology, anthropology, sociology, etc., have repeatedly emphasized that we are all born with the natural equipment to lead a thousand different lives. Human beings have tremendous potential, barring birth injury, but any normal individual really has the natural equipment at birth that would enable him to lead a thousand different lives, but he leads one that is unique and different from all others that he might have. And to a great extent this is because of the culture that he inherits, the circumstances and conditions under which he is born through no choice of his own. This pretty well condifions the kind of life that you're going to lead. Some sociologists and anthropologists talk about the two cultures, the fixed one which involves emotional ties, your family and your tribal culture or national culture. This is an emotional kind of thing, and it's pretty well fixed. Then there's the flexible culture where you belong to different groups because you accept their

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value patterns and goals, because it involves value patterns or is vulnerable to change. The fixed group that you inherit is, as the sociologists say, pretty well fixed, although this can be changed also, such as anybody born in one country and reared in another can testify. The particular family a youngster inherits, will affect the life that he leads. There are some real significant implications in that for school curriculum.

Repeatedly studies bring out the need for closer cooperative action by the community and the schools. Parents have to better understand the problems that they face which the youngsters face and they are going to face in terms of help; job skills, job availability, etc. You have to have this cooperative action community action so that parents can really understand these problems. If parents don't understand these problems, the likelihood of having any improved or changed situation in the community is pretty slim. Since you had the presentation on health and medical care, there's one study which is very interesting. It has some very significant implications for curriculum, of disadvantaged students particularly. They found that children of all ages and levels are interested in their body conformation, and are generally disatisfied with the size and shape of their body. The boys predominantly wanted to be taller and heavier and the girls slimmer. You think that this is a problem that is unique in the lower socio-economic classes?

This study involved 18,000 children in 38 states. It involved the United States government, the American Medical Association, and other interested groups, and they found that sixth graders, for example, were able to answer only about half of the simple health questions on this test. Only half of them! Ninth graders missed one third of the hundred test items. High school seniors made these kind of errors: (Remember, this involved 18,000 youngsters all over the United States.) "The use of pep pills and sleeping pills does not require medical supervision." "Venereal diseases can be inherited." "Chronic diseases can be contagious." "Unrefrigerated chicken salad is not a potential source of food poisoning." "Diabetes is caused by eating too much sugar." "A person with a stomach ache should usually take a laxative." "If you have a disease you will feel pain." "You can clear your blood by eating certain foods." "Most people who get T.B. die in a short time." "Measles is never harmful."

If this is typical of the kinds of responses of high school seniors all over the country, I think we have some real significant implications for curriculum building for the so-called culturally disadvantaged. Because probably wouldn't you suspect the problem is even worse there? I would think so, in terms of misinformation of this sort.

Or, how about some of these situations. Since 1964 employment in a group of 300 companies has increased by 3%, while non-white employment has increased by 15%. Just a couple of years yet theproblem of

finding qualified workers is increasingly difficult. Do these youngsters in school today who will soon be on the labor market, know this - are they aware of this? Are the dropouts made aware that the opportunities for higher level jobs are there? That employers in many instances are actually beating the bushes trying to find an applicant that is qualified? But that's the catch, you see. You have to have the training and skills to fit the job. And the jobs increasingly are there for the Negro youngster. Sure, we have a long way to go, but at least just in the last couple of years you can see that the opportunities have increased greatly.

Or, how about some of the newer research on IQ tests? You have probably heard that 20% of the measured IQ is estimated to have been developed by the age of 1, 50% by the age of 4, 80% by the age of 8, and 92% by the age of 13. I think this developmental concept of IQ development in itself pretty darn significant. After age 50 there is little change, although this does not mean, obviously, that people cannot learn. Whatever it is that IQ tests measure, the consistency of this measure is pretty well established. There is very little change according to this developmental pattern. But it's just like physical and mental growth. It is a developmental thing; it's not an all or nothing; it changes. It does grow and develop. But the thing that is really significant is that the environment has a tremendous effect upon measured IQ scores. In fact, a conservative estimate is the environmental conditions of a human being can change the measured IQ by as much as 20 points. This is a conservative estimate by many authorities. So you realize what that means. Twenty points can make the difference in whether or not you spend your life in an institution or as a member of society (a productive member). Could make that difference, couldn't it? And yet the environment can produce that much variation in these IQ scores. Particularly those that are not culture-free, and most of them are not. I know a few that have been developed that proport to be.

There are some authorities who claim that a high percentage of youngsters who are labeled mentally retarded - a mental retardation problem is predominently a problem of social deprivation. But when some psychologists administer a test, an IQ score, they are measured to be mentally deficient when in reality it is simply the environment that they have had. It can make that much difference. I think the implications of that in terms of curriculum are pretty obvious. And some psychiatrists talk about man's mental difficulties in this day and age as arising from not knowing himself and from the inability to express and develop some part of himself. This idea of self-development, self-concept again. Many of our problems in this day and age are the result of not being able to know onesself, and furthermore, to develop this. So this idea of personal growth, self-expression, of getting new experiences, particularly a creative type experience where you can really express yourself and grow in ways that are new to you, this seems to be particularly significant in terms of mental health according to many specialists. And I think the implications of this are rather important too. It's an entirely different point of view than the one we mentioned before. But from a mental health standpoint alone this seems to be important and significant.

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In terms of this self-concept, a study was made of 1500 men who were from lower middle class home backgrounds. Less than 25% of these home backgrounds had any home stability at all - broken homes, etc. They were in trouble, they couldn't plan ahead, they lived from day to day. Ninety percent of them were school dropouts, and they just flitted from one thing to another, living from hand to mouth, day to day. As a result of this analysis an interesting sidelight was that they asked them if anything had ever interested them. (Because their only pleasure was primarily drinking, most of them were chronic alcoholics.) Unanimously they mentioned one thing - automobiles and auto mechanics. That's the only thing that unanimously they agreed upon as ever holding any interest for them. Tinkering and puttering with automobiles. They seemed to express, repeatedly, that it was a chance to work with their hands - to do something concrete, to MANIPULATE. You can buy one that doesn't work, and if you have any skill at all you can get it to work. This gives a sense of personal satisfaction. Enhancing ones own self-concept. And they often mentioned when asked about this, why this was of interest to them. They said that they could see the whole thing work. In other words, they could pull one spark plug at a time and clean and gap it and put it back, and if they did everything right, they could kick the starter button and the whole complete hunk of machinery would operate and be a unity. About the only thing whole that many of them had ever experienced. Tremendous implications here for curriculum.

In terms of interests alone - what are these youngsters interested in? Many of them can't wait to drop out of school and get a job, regardless of how poorly it pays, so they can make a down payment on some sort of an automobile. Is this not a very common practice? This is perfectly natural, at least according to this one study. This is a normal behavior pattern, and those who don't do it to them are atypical, abnormal and who's right? Depends on the group that you happen to belong to.

Another thing about this self-concept business is that one self-concept is susceptible to the circumstances, changing circumstances, changing situations influence the self-concept. This has been demonstrated repeatedly. If this be so, then teachers have a tremendous opportunity for influencing and changing self concept to what is considered to be more desirable self concept. In fact, the total environment and one of the many studies point out repeatedly the significance of the physical environment on one's self concept. Of course, we know that the emotional climate and all these other factors are going to influence self concept, just the physical environment, whether or not things are asthetically desirable. What does the classroom look like? Are there pictures on the wall? Is there use of color? Plants? Things neat, orderly? This can effect the self concept. They have discovered this.

Many people laugh at some of the old time teachers who like to have things kind of homey and nice in a classroom. Now we are getting research studies that support this idea. It's much more important than we once thought.

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The adult population of one whole state was the subject of another study on this self concept. How do people characterize themselves? How do they view themselves? The self definitions that these adults used most frequently was their marital status and role (married, single, etc.); their family status and role (whether they were the eldest, youngest, the mother, the father, etc.); their religion and their occupation. This is how people viewed or identified themselves in terms of education or lack of it. This was not considered an important part of themselves. This was just a general population which would include a typical percentage of a midwestern state. They very infrequently mentioned race or class or ethnic groups. They were a member of a minority group, for example - this was not even mentioned in their own self concept. But the things that were mentioned - the way they characterized themselves was in terms of their marital status and role, family status and role, religion, and occupation. These seemed to be the important things, at least to this group of adults in one state.

Men mentioned their sex more often than did women. Women less frequently indicated their sex as female. In other words, men are more conscious of being males, apparently, according to this study. Women were consistently more concerned than men were with family oriented definitions and attaching themselves to non-family groups. This suggests that there might be some differences in special populations such as the migrant groups. Would they view in their own self concept things in the same order as the general population? Or would they view it in some other order? Some possibility of some certain research would be indicated here.

And one's own role behavior influences how you see others act and behave. How you perceive their role. What it is to be a teacher, for example. Your own role perception influences how you see the teacher's role, and your role as teacher influences how you see the migrant worker's role. The more interaction we can get, the better understanding there will be both ways in terms of these roles.

And, of course, we can't ignore the mass media in terms of this idea. One imposes his own conception of self on the roles he sees played on TV, for example. And this in turn influences one's self concept. Some sociologists have identified that there is a difference in family ties between an industrial and a non-industrial society. In other words, in an industrial society they have found that the female becomes more and more important in terms of family ties. The continuity of family ties becomes more and more significant and important to the female in an industrialized society because the male has less and less concern with the older or the younger generations. But in the non-industrial society the male figure becomes very significant so there's a difference in the kind of family ties that you will find. This becomes important for understanding a particular function.

Education is one of the areas in which the working class more and more express attitudes that approximate middle class attitudes. This varies from place to place and group to group, but increasingly this is

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becoming true. That attitudes toward education are becoming for the lower classes more like those attitudes that are expressed by the middle class group. And this is a cultural change. But I think it is pretty obvious what social changes that this cultural change will bring about if the opportunity is presented to follow up on.

Social mobility is another area that is significant. We talk about how America provides higher social mobility than any other country. We still have limitations. But this social mobility, particularly in moving from the lower classes on the way up, often is simply the accumulation of symbols which represent economic status. In other words, you get the trappings - the hardware of life, and this is a status symbol for many of these groups in terms of social mobility. What can happen is that if you can't get these symbols in socially accepted ways, then frequently the crime rate starts going up in these areas, because they have this drive to move up and you have to get the symbols of having arrived, of having status. If they can't get them in socially accepted ways, many times people turn to unaccepted ways, and the crime rate goes up. In fact, if we would plot change in time and show the increase in the rate of change of our technical culture and our value culture, we find that as time goes on these two get farther apart. Our technical culture is changing at a rate that we can't even imagine, living in an era of technology where things are just unbelievable. There is a real technological revolution in the world. The rate of change is fantastic. But our value changes are much slower over the same time period. Therefore, we have this increasing cultural lag. Implications for the curriculum are fairly obvious.

This has been sort of rambling and disconnected, but I wanted it to be that way because I wanted to get a whole variety of things that have grown out of research from all of these diverse areas. Then what I want you to do when you have your group sessions is consider and contribute in view of what you have heard or from what you have heard from last week, or your own experience, or what you've read. Hash this over, discuss it, analyze it, tear it apart, and think about it. What are some of the source factors for the curriculum of the disadvantaged? What things, what truths, do you hold to be self evident? What values can you accept? What is the purpose of school in terms of these youngsters? What has prior experience taught you? What does research show in terms of possibilities? What are the implications of these things in terms of operational factors?

Dr. John Higgins
University of Miami
Catholic University of America

Tuesday, August 9, 1966

I suppose this is a good point to tell you what this Institute is about, now that it is about a third over. I would like to point out to you that it is not a typical course, and I hope that you have come to that conclusion.

Basically, what we are trying to do is to present to you a series of viewpoints about particular problems we face. Last week we tried to get you to be as sensitive as possible about the plight of these dispossessed people whom we teach, to fill in a little background about what your county does provide and does not provide for them. The outcome of this is not a grade, or three credits, nor anything toward certification. The outcome is what you choose to make of it. I know that sounds rather vague. But the program has been constructed so that you have more time among yourselves, listening to yourselves, and airing ideas, than to taking down notes as to what a professor says.

Next Friday is the last day of this two week session. What follows up depends on you. We have five days during the year, and some of what we should do in those five days should be very definitely what you think should be done.

I hope that you have been thinking about a number of things; (1) What are your goals for the children whom you teach? The goals for some teachers, and I'm sure none of them are here, are to stand these kids while they are here, to be able to smell them or get them out of the way, and then say goodbye to them when they go. And the main goal of the teacher is to hold down his job and make money and keep himself and family together.

If you have goals set, (2) Are there changes needed? Where are the changes needed? In the School? In the community? In both places? Now, I think this is most pertinent. I tell some of my college students that they ride to school in an armored car, enter the fortress, and ride home in an armored car, completely ignoring the real lives of the children whom they pretend to teach.

If you need changes, (3) How do you go about making changes? What's good in the situation as it exists? What are the things on which you, the teachers, might capitalize? Can the school do the job of helping the migrant children and other disadvantaged children by itself? The usual answer is "No, the school can't do it by itself."

Then, the next question is (4) What can the teacher do outside of school to help better the lot of these victims of the economic system, victims of their own ignorance? Does the teacher's job really stop in the classroom? What do you really need to do? Do you need to change the curriculum? Do you need to work with the community? Do you need to

Dr. John Higgins .....

involve the community? I don't know. I don't live in Collier County. I don't teach in your school, and I don't live in your home. I don't know how you feel about the children for whom you are responsible. I think this is up to you to handle.

Next Friday I would like to ask you what we can do to work with you. Not to help you, because we can't do your work for you. We can promise you great amounts of support for whatever you feel is the right thing to do, support from the facilities not only of the University of Miami, but of five universities throughout Florida. You must be prepared next semester to tell the people from five universities what they should be doing to help you to support your activities, to help, really, the children you are going to teach. What are you going to say? Are you prepared to say anything to the representatives of these five universities?

I don't want to overemphasize the role of the university, but I want you to think of the resources a university has at its command. It deals in more than the field of education. It deals in public service, administration, law, medicine - all of these areas are available, and yours to command, if you use them intelligently. Individual conferences with teachers in particular schools, diagnosis of difficulties you encounter - all of this can be yours if you grab for it.

The other things that can be yours in your own community depend on your own willingness, your own strength, and your own involvement. You represent almost a fifth of the teachers in Collier County. If you are of one mind as to certain things that should be done, you will be impossible to resist. Again, you can't resist 20% of the teachers in the county.

What are your priorities in things that have to be done first? Please think about this. We hope that you will evaluate what is good about your program, and what changes, if any, are needed, and then ask us to work with you in making changes. And again, a university is a rather nice institution to work with because it is not committed to local politics, or to the local administration. It can take an independent voice. We have a certain freedom, if you will tell us how you would like us to work with you. Not only that, there are Federal resources at your command if youknow what you want to do with the money . You are seeing some of this already, through the excellent work in your own county, through the migrant program, through other programs that are coming through. The time is right for teachers to get the program through they want.

The Universities are willing to work with you, your administrators are willing to work with you, and the Federal government is willing to work with you; and if things are not done that really need to be done, it is really the fault of the teachers who are involved.

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"LANGUAGE ARTS EXPERIENCES FOR DISADVANTAGED PUPILS"

August 10 & 11, 1966

Dr. Alexander Frazier
Professor of Education
Ohio State University

Collier County Institute for
Teachers of Disadvantaged
Children and Youth

Dr. Alexander Frazier
Professor of Education
Ohio State University

Wednesday, August 10, 1966
Thursday, August 11, 1966

The remarks I have to make are addressed to the nature of language development of young children. However, I think, on that basis, that I'm going to propose a better program for language development not confined to the very young. I want to start out by dealing with three misconceptions about the language of persons sometimes called "disadvantaged" or "deprived". These are misconceptions that have run through our thinking about language development for many years. The first of these is that there are some children who can't talk. We've heard this on the basis that there will be some children who come to school who haven't learned to talk - who just can't talk. They talk in words and phrases. They have to be taught to talk in complete sentences. We're convinced of that. Yet, in fact, this is true of very few children. Very few children come to school unable to talk, I mean if they are brought up in a home where the native language is spoken.

In my work in this field over a period of six or seven years, I've discovered only one such child. I've been working with four school systems in Ohio; Akron, Dayton, Cincinnati and Toledo. In a kindergarten in Toledo we discovered one five year old who came to school unable to speak - totally unable to speak - a child born of deaf-mute parents. When he came to school it was discovered that he could converse, with signs. He was not without language,but he could not speak. It was discovered that he was a hearing child - not a deaf-mute himself, and you can imagine what that meant in trying to help that child learn the language, out of an environment where another system of communication had proved adequate. But that's a very rare case.

You might have an occasional social isolate. These have been located. I could describe it this way. You wouldn't have a social isolate down here. Kids get out and find something. But if you were in Cincinnati or St. Louis or Detroit, or New Orleans, you might find a child going to school who was the last pea in the pod somehow, and had been raised by Grandma or Big Mama. I don't know, but this can happen in a family organization that is very close. Grandma might be in the fourth or fifth floor flat and she might not be too well. She might be a little deaf and keep the door locked in order to keep the child from harm. Since interaction is important in this development, let's assume that she sleeps a good deal. This child could come to school without much language.

Another type of child is the schizoid or autistic child. This type child has retreated from reality into a personal world and has created his own communication with other human beings. He doesn't talk.

I've given you three examples of types of children so rare as not to have come within the experience of any person in this room. Most children come to school with a mastery of the structure of their

native language. By the age of four, the linguists are telling us today, the child growing up normally in a given speech community will have mastered the sounds. He knows how to pronounce the words and the language. By the age of five he has mastered the syntax. He knows how to put the words together. He may have a grammar that is different from yours because some groups have grammar differences because of dialects, but he knows how to put words together so they make sense.

The work of Ruth Strickland at Indiana University in a study conducted about six years ago, involving children from every social strata, indicated that the difference between children from the first to the sixth grades was chiefly in the extent to which the more complex structures appeared more frequently in the language of sixth graders. Owen Thomas, a linguist at Indiana University, has studied the speech of five year olds from the working class environment in Indiana. He has discovered that these children at the age of five are using all four varieties of the appositive. All four varieties of the appositive at the age of five! Now these are facts. Children can talk.

Another misconception about the fact that children can talk is, "Yes, they can talk, but they don't have anything to talk about." Have you heard teachers say that? Have you thought of it sometimes when you were truly trying to get something out? They just don't have anything to talk about. They just might have to go down to the store on Thursday, if sharing time is on Friday, and they have to buy something. This is the kind of thing that sharing time might do to us. They just don't have anything to talk about. Now is this true or is it false? Can every child develop in any given speech community and come to school without any knowledge? This is not true. The problem is that what some children know is not what we value in schools.

I can think of a teacher, Ethel Tomlinson, in Saginaw, Michigan. Ethel is now a grandmother. I wrote to her a couple of years ago because I had read an article of hers and was so impressed that I wanted to hear more from her. She described a class of hers in Saginaw, Michigan, which was made up mostly of transients. I think she said there were only three children out of 37 who were born in Michigan. These children had been everywhere - from Florida to Texas, up to Oregon, picking tomatoes, apples and cotton, and avocadoes and carrots. They didn't know much about skates and kites and grandma and grandpa. One little boy said, "We got almost every kind of person in here except Chinese and Eskimo". They're a group with great richness of experience. Do they know anything? Do they have anything to say? Perhaps that's not the question? It's the relevance of their experience to what we're proposing that they deal with in school.

Psycho-linguistics is a field that is concerned with meanings of language, and the people who are working with this tell us that when an individual learns his language he learns the meanings that are important in his community. He learns to make the distinctions that matter. He does not learn to make the distinctions that don't matter. They get differences in vocabulary and clusters of words for dealing with experience.

I was struck by this in Cincinnati. I went into a first grade room several years ago. The teacher has since retired, a good old rough teacher who knew how to get the kids open to talk on the basis of my visit, to talk about how I might have gotten there. She was trying to enlarge their horizons, I suppose. I came from Columbus, which was 100 miles from there, and they asked if I came by "taxi, by plane, by bus, by railroad", or if I "walked". In the process, the teacher mentioned the river, the Ohio river, which was only about ten blocks from the downtown school. The Ohio river, but some of the children professed never to have heard the name of this river before!

Yet, in that group of kids, some of them will tell you they don't live in Cincinnati. They say, "We don't live here. We live down home." Every Friday afternoon when the mayor turns them out of the plants, they load up in these old jalopies, if there is good weather, because they can't tell if they'll get back if problems arise with these old cars. They head across the river on Friday afternoon to Grandma's place or to Uncle Ike's, where they "really live", but can't make a living. They come back early Monday morning, but the kids don't always get to school until noon on Mondays. There's an exodus along the river of the people who go home on the weekends, where they really live and where the things they learn they can put together.

They don't know the river. They've been over it twice a week since they had a growth of consciousness, but they don't know the river. They don't know a pond or a puddle alike, or an ocean. They might be able to tell you the variety of hunting dogs in the hills. They might be able to tell you all the varmints that they hunt up there in the hills. I know that there is a kinship from the folks removed. I've never been able to understand that. You can talk with a seven year old and he can tell you the limits of the clan. You know, who lives in the third hollow over, second cousin, twice removed.

The psycho-linguists say that when we learn the language, we learn the meanings that are valued by the people who speak the language. Some children come to school with a great complex vocabulary about cotton farming, about what could happen to the jalopy, forms and varieties of domestic discords, a vocabulary on run-ins with the cops. They've got the meanings. They've got the experience. But our program is not geared to this.

The Tolbrook Islanders in the South Pacific have 87 different words to deal with the coconut. We have half a dozen. We don't need it. They do. They live from coconuts. Another way we can look at this question whether children know anything, have anything to say, is that perhaps, sometimes, when adults try to elicit language from children, we put it on the basis of "What do you already know?" Perhaps another way to cope with this is to say, "Everything we do in school has a language product". Isn't that true?

Dr. Frazier . . . . .

A vocabulary sets the generalization and what we might say, however different from what they know and can talk about, when they enter our doors, when they leave the afternoon they learn some things to talk about that we've done. Perhaps that's where we put our emphasis. Children can talk and they do have something to talk about, whether we like it and use it or not. And they can have more to talk about if we use a book or what's going on in a classroom. While we might agree on that, we might have some people say, "Well, they can talk about some things, but when they talk you can't understand them. You can't understand what they say. I listen to these kids and I can't understand them. I can't make them out. They're not intelligible". What we're saying is that we have children coming to us from a great variety of speech communities. Each of the speech communities has some differences from what we think of as standard English. We define that as the way we talk.

I spent the day in Georgia yesterday, and I've gotten used to them because I go down there about every six weeks. We were talking about developing a State English program there, and I'm their general consultant. I said, "I don't know whether you want to do this or not, but some people are talking about studying dialect". I was curious about whether the Georgians thought so. They think they have a lot of dialects in Georgia. We have dialects in Alabama, Georgia, Mississippi, probably in Florida, and I know in Texas. We have them in Indiana, and I know we have several in Brooklyn. We have them in Miami Beach - several varieties. In Ohio, of course, we talk standard English.

I was talking with a group of English teachers about 40 miles from Columbus last fall, and we started talking about dialect. Some little woman camp up, and she said, "I want to tell you about my sister. She and her husband have two children and they just moved to Boston. We didn't know there was anything wrong with Sally Mae, but after she had been in school a couple of weeks, they referred her to the speech therapist". You've got to watch out where you go these days. Children come out of each community with differences in three aspects of language. The sound system, that is the way they pronounce words, their grammar, some differences in grammar that are learned, not just accidentally impulsive in error, they are learned. In some cases you have the intensive form - "You done had your turn". Have you ever heard that? "You done had your turn." It doesn't mean, "You had your turn". It means, "You have already had your turn". That's intensive for, "You've already had your turn".

I remember a little girl in kindergarten in Akron. She wasn't as pretty as some of the other little girls. They were playing Rythmn and the teacher had too many children. They were beginning to discuss being dogs and camels - just sitting around. The teacher would pick this one and that one. Here was this little girl, beginning to get red - you know, red. Some little girl had been picked twice. She got up, and the little girl jumped up and hit her in the ribs (she may not have known much, but she knew how to take care of herself), and said, "You done had your turn!" There wasn't anybody in the whole room who didn't get the message. "You done had your turn!" Vocabulary - sound system.

In Texas I was studying ITA, you know, that's when you spell the way you talk. It has been expanded out of that and has a letter for every sound. I was just trying to collect some impressions of how first grade Texans write these words. "Dais" is not said in Texas the way it is in Ohio, where English is standard. I'd like to see some of this stuff. We have differences in sound and differences in grammar and we have differences in vocabulary. A southern teacher I once worked with, when it was time for her class to have their physical examinations with the nurse at the end of the hall, told me, "I'm going to get my second graders to carry my children down to the nurse." I know she must have been startled by the facial expressions. I could see them. She meant "take".

When I lived in the south once, it took me a long time to learn what "afternoon" meant. No, "evening" - what "evening" meant. You can pickup differences in my dialect. There are differences in the Ohio and Florida dialects. We really enjoy some of them. But sometimes there comes a time when the question of intelligibility arises, then teachers have to learn the other dialects. The Harlem dialect is being intensively studied by a linguist at Columbia University, and he has discovered a tremendous number of things about that language that are significant. "He help he brudder", leaving off the final "s" sound, and making "d" from a "t" sound, and the teacher says, "No, you're not reading that right. It is, 'He helps his brother'." The child looks at the teacher and says to himself, "That's what I said. He help he brudder. What's the matter with her? She crazy or something?" This linguist contends that because the teachers have not understood the differences in the pronounciations and have thought these were differences in capacity to interpret the printed page, we've confused a whole generation of children who've been taught not to read. Of some speech communities, of the speech system which we did not understand adequately, we're about to get some help on the sound system of some of the dialects where we may have confused children rather than helped them. We've been ignorant ourselves.

Well, I've helped to deal with three misconceptions of language because I think it's hard to start a better program unless we know where some of our problems lie. Children can talk; they do have or can have something to talk about. We should see if they have something to talk about, not to rely merely on out-of-school experiences. Third, they can be understood. There is one kind of unintelligibility that will not yield readily to study. That is something called "the family dialect". I've encountered one case of this in my experience in the field, only one case of this. In the first grade somewhere, (I've forgotten just where), I sat in on a discussion with the children sitting around the teacher, for some reason. They were talking about something, and some little child spoke up. I didn't understand what he said, but I thought I just didn't get it. Children's voices sound alike, and I thought I just didn't get it. The teacher turned around to another child and asked, "What did Albert say?" This child said, "Albert said .....", and repeated what the child had said. It turned out that this child had what the speech therapists call a

"family dialect". It is learned from his parents, and tends to be handed down to the children. Albert's older brother was practically unintelligible when he came to school, but he's in the third or fourth grade now, and beginning to be better. This boy who interpreted for Albert lived next door to Albert, so he knew what he meant when he made these unintelligible sounds. You do have this type family dialect. It's not unlearnable, but who would want to go to the effort of trying to study the speech patterns of a single family? We're going to have to study the speech patterns of whole communities of persons who have consistently organized different phonologies, as the linguists call it.

Children can talk. They should have something to say when we finish the day, week, or month with them. Maybe they understand we make the effort. Alright, what does it take to have a better language program? Actually, I'm going to talk about this in three general bases for a better program of language development for young children, and, I think, and I hope, these apply to other ages.

The first of these is that we need to think of language development as an all day program. It is not just something at sharing time on Friday morning. It takes more than twenty minutes a week to work on language development of children. You can't do it in what you call language arts period adequately. You can have some audience experiences children can perform. We've learned very well how to help young children get up before a group and speak out so they can be heard. You know, it's not easy for an adult to get up before a group of adults and speak out so that he can be heard. We start that ambition, to have that happen, at the age of five years. I don't know where that idea came from. It's really hard to accomplish, but we've learned to do it. You can get a puppet stage, and if the kid is shy, you can put him back there with gloves or finger puppets, and he may surprise you. You get him to enjoy the play, and before you know it he's lost his self-consciousness.

There are things we can do in the language arts period. So, what I'm here for, what I'm urging you is that we don't confine our attention to language development to this portion of the program, or in the English class at the secondary level. We are concerned with teaching all day long, and language growth is a part of the growth of our teaching. New vocabulary, new distinctions in meaning, in physics, in mathematics, in the study of literature; these distinctions are reported in language which requires greater precision than the language we could have used about these before we had our learning. What I'm trying to suggest is that language development is an all day concern of the teachers of the elementary school, of the total staff in the secondary school, where more than one teacher will have responsibilities of working for the student. In the elementary school we have many opportunities besides the language arts. When we're working with arithmetic, we want to know how the kid got his answer, or what he thinks the answer is, if he can answer the problem. In science we want him to report his experiences. The first thing is to think of this as an all day, day long program.

Now, the second phase is to try to be as inventive as possible. Provide many opportunities during the day for connective discords. Connected discords are defined as at least two sentences which go together, preferably more than two. Connected discords, We have so many times in our attempts to elicit language from children, asked them for a single sentence answer. Haven't we? I've been in thousands of classrooms where children are being taught, and I'd say this - partly because we thought they couldn't talk in complete sentences, we've insisted upon their practicing sentences, and saying sentences, and we saw that they got whole sentences out. In fact, I sometimes think (I've seen this happen) we've asked questions that only required one word for an answer, and we insisted it be put in a sentence. We ask a question that is to be answered "yes" or "no", and we say, "Say that in a complete sentence, please". It's kind of surprising for a child to learn to say "yes" or "no" in a complete sentence. They say, "yes", and then they repeat what the teacher said.

Sometimes you hear these discussions with young children, and it actually sounds so stilted, that it sounds as though the children had memorized what they had to say. But I know that's not true. They have not memorized, but we have set problems which are so simple that they just require one word answers. Now, that's not to say that there aren't indications that we want to check, just a quick check. We say, "What is this, huh? What is the name of the old man in the story?" That is a quick check in comprehension. When we do that to recognize a word, that's adequate. I'm talking about setting up situations that will elicit a lot of language from children. Without it, you have nothing to work with. I think that is why some people have said they can't talk, or if they could they have nothing to talk about.

We have a hard time getting language out of kids sometimes. They talk like crazy before the bell rings, but when you get them into the classroom and try to get something out of them, they just won't respond. How can you get language out? With young children, one of the easiest ways is to ask for story telling. Children love to tell stories.

I was working with one school system on language development and they had a big shot from New York coming in to teach the teachers how to tell stories. I'd been trying to help the teachers help the children tell stories. I remember a third grade I went into in Cincinnati last spring, where I'd been working for several years. In Cincinnati, in order to get out of kindergarten you have to take a test. They have four sections in first grade. I'd been working in some of the top groups, and the principal said, "Let's go look at some of the slow groups". The teacher had been expecting us as we had a before-school meeting, and she had that kind of a bulletin board that sat on the floor with a brace in back. It was a child-type bulletin board, and on it was written Our Story-Telling Board. On it were pinned drawings that the kids had made from the stories they had told. She knew I wanted to hear some language from the

kids, and they got around her on the floor, and she asked, "Now, who wants to tell a story?" "I do!" So she let Moses tell a story. Now, Moses was the biggest boy in the room, and that made me think that he had had "more time to mature". She asked, "Now, what are you going to tell us about, Moses?" Moses said, "I'm going to tell you about Goldilocks and the three bears". Well, Moses was not only the biggest boy in the room, he also had the deepest voice. He was growing up, and he loved to have an audience. He was telling about Goldilocks and the three bears, and the children were leaning forward. I'd heard the story many times before, but I was sitting on the edge of my chair, too. He came to the part about the porridge, and said, "And Papa Bear said, 'Somebody's done been in my porridge!'" It crossed my mind that the teacher might ask, "Now, did anyone hear Moses say anything we don't say?", thinking of course of his saying "done". She didn't though. When he finished there was great warmth. Moses was a powerful storyteller. She said, "Did anyone else read this story?" One little kid nodded his head and she asked if he wanted to add anything, and he shook his head and said, "Uh-uh!"

In addition to story-telling, we can have problem solving situations. I've seen this kind of thing done, and I'm sure you have,too. In one classroom (second grade) I went into, the teacher had gone up on the hillside and gathered what must have been a bushel basket of fossils that were sticking out there. She asked the children, "What can you identify in your fossils?" This is a problem that requires language. You've got to talk. They would find the natural forms in the fossils - leaves, shells, and fish bones. They were making a list. They had a problem that required the use of language.

I went into another second grade classroom, the only elementary classroom where the teacher had a whistle hanging around her neck. I wondered what she did with the whistle, and when I went through the door I began to get an inkling as to what this was about. The kids were studying aviation and they had maps spread out all over. Some were studying kinds of aircraft, uses of aircraft, and other groups were studying where aircraft went. Mrs. Adams blew her whistle softly at first, then louder. They all stopped talking, except one little boy who suddenly realized that he was the only one talking. He just stopped, and his mouth fell open.

These kids had been out to the airport and gotten all these things. The teacher introduced me, and we started talking. I went over to this group of children who were working on a project on places you could go if you were an employee of the airline. They had a list of seven or eight places. They were trying to decide whether they should list Columbia or Columbus. They voted, and decided on Columbus. One little girl said, "You know, we've gotten ourselves in a terrible mess. We've got streets, and cities, and countries all mixed up together." This is connected discourse. It's dealing with meanings, and it's getting these kids ready for Geography. They need to study Geography at this point.

First, I said story-telling, then the setting up of problem situations. Another thing we can do is propose studies in the total class that require some purposeful use of language. Here's a way not to do it. I was in a primary class somewhere where the children had taken a trip to the fire station, and the teacher thought it would be nice if they told me about the trip to the fire station. She asked, "Who wants to tell Dr. Frazier about the trip to the fire station?" The hands started waving almost out of their sockets! She picked one little fellow, he got a lung full of air and said, "We walked!" Two words. What was wrong with this? Have you ever taken thirty-six kids on a walking trip to the fire station? They walked six or seven blocks there and six or seven back. (She's going to get a film strip next time!)

"We walked!" The problem there is there was no preparation. This is just an example. Here's a kid who may be full of it, but all he can say is two words. What you do when you try to set this up is begin to prepare. Set up the situation that elicits language. Set it up where language has to come out. In a seventh grade class I went into they were marking somebody else's errors in a workbook. I asked the teacher who was teaching for the first time when the children were going to write. "Oh, they'll never write this year. They're not ready." I asked how they could write without errors if they didn't know how to remove errors. That's too complicated. But in the next room was a girl who had been at it a long while. She was trying to teach the adjective. She looked out at all these faces, and just somehow had a feeling that a definition of an adjective was not going to matter much. So she said, "Leslie, come up front". Leslie is a boy who will always be chosen if there is a choice to make. If I had to be put on a desert island and had three choices of whom to take, I'd take Leslie. He's able to take it. The teacher said, "Look at Leslie. Let's talk about what Leslie looks like". They all started chittering. Leslie just grinned. He thought it was all a good joke. The teacher said, "Let's think of some words to use if we were going to tell someone what Leslie looks like". Using this as a base, she taught them about the adjective. At the end of the lesson she said, "You know, words like this are called adjectives". She got a lot of language out of them because she was prepared.

In a third grade I went into in the afternoon, they were getting ready to talk about pets. (You never know what the purpose of anything is in the afternoon in the part of the country I come from. We get reading and arithmetic out of the way in the morning. Then after the children are sort of sleepy and footloose, we teach everything else. I think this is probably fine.) And, of course, they <u>all</u> had a pet. "How many of you have pets?" Oh, they all had pets. Some had two pets, some had four pets. "Now what do we want to know about each other's pets?" Then they began to make a list on the chalk board. They wanted to know the kind, color, name, age, covering, what it eats, size, sex. At that point the teacher cut it off. She asked, "Now who wants to tell me about his pet?" She didn't have to

say any more. I suppose they were getting ready to talk about the care of living things, such as kindness, food, shelter, etc. The kid started out, "I have a guinea pig named Harold. He is brown and white and he eats lettuce. My mother would like to get rid of him . We don't know whether he is a boy or a girl." Connected discords. You get a purposeful, useful speech because you set it up in such a way that you get it. There's no doubt that kids don't have to say, "He walked, they walked. I have a guinea pig". That might be as much as some kids can get out if they didn't prepare.

Now, I've given three ways to get language out; story-telling, or setting up difficult situations and getting individuals or groups to work on them, which requires the use of language in action, and setting the framework of some sort with the group as a whole. I think we were talking about the characteristics of this approach, using occasions that we could elicit language, we'd say that we set up situations that give stimulation and, perhaps, need, and make sure there's some opportunity for this. You could have it in the afternoon, or in the morning sometimes when the kids are fresh. Of course, sometimes, I think, kids are too fresh at 1:00. In our research we've learned that kids are freshest in the morning, and most alert. What I think it means is that the teacher is livelier in the morning. I know of one school district where they snuck up on the teachers and lengthened the day a half hour. By that last half hour the teachers were just tuckered out and the kids just took over. By 2:30 or 2:45, the teacher is tuckered out. They say stimulation, need and opportunity, provide spaces in the day when it's alright to talk. This is not something that is not related to your program. You're talking about science, social studies, mathematics and literature. You are providing some opportunity so you can get language out, in large lumps, or if you prefer to be formal, in connected examples of connected discords.

There are two bases of looking at a better language program for children, and I hope for you. One is that we need to regard it as an all day program. In a classroom, or in a school as a whole, where we have the children all day, we need to. Not just in English period. Second, we need to make sure that we get language out. We can set up occasions. You may not like my suggestions, but, at least you'll agree that the point I am making there is good. Say you get all this stuff out, what are you going to do with it? It's good - you have to get it out. I suppose I over-emphasize this because I work with so many good teachers who would contend that you can't get the language out. What I am saying is you have to start there.

Now then, you say, "When you get it out, what do you do with it?" What are you trying to do? What are the directions of language development? Now I think we would agree, and this has confused the issue of language development for as long as I can remember, that the way to get growth is to provide a rich and varied experience for children, which will enable them by the use of language to grow in the power to speak, the power to write, the power to listen and the

power to read. Of all those four language arts we've mentioned, the only one we've taught is reading. Listening, we're sure you know what that is. Writing, we used to teach that and called it penmanship, and we practice writing and we practice speaking. Suppose you started to teach these things as well as you teach reading. Could you get as much attention as you do when teaching reading? Suppose you thought that in order to speak better you had to know more, as well as have opportunities to speak? Suppose in order to write you had to know something, as well as have opportunities to write? Then, what would you teach? Well, this is a question that you can slice in a lot of different ways. I'm going to talk about a couple of these.

Let me start with a framework I find more useful than if we talked about grammar as such. Let's say you wanted to talk about developing power in the ability to speak and to write, or you could call this using the language. When you read and listen, you consume the language. We'll make that difference here. When you use the language, you write and you speak. We're trying to promote growth in power and complexity of material. I'm going to give you four directions that we are working for - four functions to which we should contribute something by teaching.

Now, we've got the language out, and had several basic globs of it during the day, and we're going to do something with it. We're going to teach something with it. What direction? The first way would be specification. What does that mean to you? Anything? To be exact and precise, is this one of our purposes in language - to use the right word, to say exactly what we mean? With young children and older children we learn new words, and, also, new meanings for old words. I can remember so well an example of this. There was a third grade that was studying I.T.A. in our part of the country in March. The teacher, who was a superlative teacher, nearly went crazy in the fall because she thought not everybody was going to make it. She'd never taught this way before, and when I went in in the fall, she showed me three kids who were in the first book after the preliminary material. I think there are seven books in that group. I asked how the other kids were doing. "I've got about fifteen kids who are just about ready to move into the other book. They've memorized the forty-four letters of the new alphabet", she said. I said, "What about the rest?" She said, "Oh, they're way off in left field", and sweat began to pop out on her forehead. I mean this, literally. This was in October in Ohio! This is the kind of risk she felt she was taking. But, when I went back, I heard a group of children reading in the final book - the one that supposedly bridges between the forty-four letter alphabet and the standard twenty-six letter alphabet. Later, these kids were reading things out of <u>Highlights for Children</u>, where the stuff was third or fourth grade level, anyhow. I've never heard reading like that. I'm not on the payroll for I.T.A., I just want you to know what I saw.

I only heard one or two kids reading. This little girl was just reading. You didn't have to say, "Read the way you were taught". She had no problem with fluency, and she had no problem pronouncing the words. She got into this story, which was about a janitor who had been left out of the school party, a little grade story. She got to this sentence, and said, "The old man's smile faded". She didn't know how to pronounce these last two words. Why? A smile fading doesn't make sense to a six year old. She might have known what fading meant, but she didn't know what it meant in its metaphoric sense. Fading is what happens when you leave something too long out in the sun, or if you put too much bleach in it. If you should have used one cup, but used two cups of bleach, your mother said, "It faded". But when you say a "smile faded", you are using the metaphoric language, and this she could not understand. She could pronounce it, but she couldn't understand it.

Now, I think it's this kind of movement into, let's say, new meanings for old words, metaphoric uses of words that children know, figurative uses like this one. New words in these terms, and then the use of all the resources of language to make the distinctions as precise as we can make them. Positive phrases, adjectives and adverbs-whatever it takes to say, as clearly as possible, what ought to be said, to show that we're growing in our power to differentiate. I sometimes use this example. It's from a book by John Navarra, The Science Experiences of a Young Child. For his doctor's dissertation, he and his wife kept a log of the language development of their first kid (it must have been the first kid because they never would have had time to do this with the second kid) from two to four. Every utterance. You see, nowadays they would have taped it. I know a linguist who has a three month old daughter, and he keeps a tape recorder under her crib. He's got his dissertation done, so I don't know what he's doing to this poor, defenseless gineau pig in the crib. Boy, is she going to have him when she gets big enough to climb out of there. I can think of one word. Let's say that this kid, at the age of two, learned that this white stuff suspended in the air was called "smoke". The next week he saw the garden spray and said "Smoke, smoke, smoke!" His mother said, "No. That's the garden spray." Then he saw the steam off the kettle, and said, "Smoke!" See what he's learning? He saw a cloud and said, "Smoke", and saw the mist and fog along the New Jersey marshes where they lived, "Smoke!"

This is how a child learns. This is why it's so important to have an older human being around the child, because they provide this large framework. The child tests his language out every time he uses it at the age of three and four, five and six, seven, eight, and nine. This is how a language develops. We develop new terms when we need to differentiate the meanings. You see, not all the masses suspended in the air, that look white and vaporous to us are "smoke". Our business is to help children make these differentiations, so we attempt to specify. That's what I said in the first one.

Dr. Frazier .....

A second big function of language is modification. To get something out as specifically as we can, we add to it. We want to say more about it, so we add to it. We try to enrich the meaning. We put an appositive in. An appositive is not an adjective or adverb, but it's the same as, and this could be called a modifier. We add adjectives. We add words that make clauses, and phrases - all kinds of things to build up, to enrich, to make sure that the meaning is fully developed.

Then, a third kind of effort we make to promote language maturity is to look at related ideas, and put them together. Oral language differs from written language in this regard, doesn't it? The child speaks, "I went down to the store and I bought a loaf of bread, and I came home and I kissed my mother, and I went to bed". When the child says "and", he's coordinating. We tell him, "Don't say 'and'. Try to put this sentence together". Most speakers talk this way. They talk in single ideas, then that reminds them of another idea, and they attack it that way with "and" and "but". The writing difference is that we begin to put this stuff together so it's easier to get. When we're talking we can repeat an idea about ten times. I repeat it. I go back and put it together because I need to make the relationship implicit. We work,then, with children's language in this regard.

The linguist, the generative transformation of linguid, says that complex sentences written by a sixth grader are made up of a logging of little sentences that have been condensed and imbedded. The fourth grader can put four or five of these together easily, according to Wendell Hunt, up here in Tallahassee. Four or five of these can be put together with ease. An eighth grader can put together seven or eight in a single sentence. He picks up one key word, makes it an appositive, and the main clause. He reduces one extra sentence to a single word, an adjective, and puts that in here, and he does this just as he composes, or in writing.

The twelfth grader can combine twelve sentences. The professional writer who writes for Harpers or Atlantic may have as many as seventeen or twenty single ideas in one sentence. It isn't necessarily a sentence of fifty words. This is the process of relating ideas. How do you do this? You have a dictated story of some sort, and you say to the children, "Now, let's cut the fat out of here . What words could be leave out? How can some of the sentences be put together?" This is a good exercise to do with the first grade. This is grammar. You are working with language you got out of a dictated story. The parts of it you revised you will put on the experience chart, and use for references in social studies, and science, and also exercise in reading. But in making the chart, you have had group writing, group composition, and you have used it before you have gone to the trouble of pinning it on that tagboard. You have recast it. The children have had the experience of condensation, or sentence combining, or the imbedding of sentence parts, but you wouldn't use that terminology, would you? You don't wait until the twelfth grade to work with grammar. Teach grammar. That's the point I'm making. Teach better language. We do it in reading,

we do it in writing, so, let's do it in speaking. Do you see the point? Specification, modification, establishing relationships, and you didn't know it, but I'm through when I get through giving this next one.

The next one is what I'd call "general amplification". You get out something that you're not satisfied with. Children write a paragraph after they have been to the zoo, or after they have seen a film strip on Sleeping Beauty, or after they have had a demonstration of a science project of the eighth grade, and then you say, "Let's throw that paragraph out. Let's add another fifty words inside of this. Now, tell us more about what you have said here". You teach the building of ideas out by directive experience. You never use the grammatical terminology with children. Perhaps you would with the eighth grade. But, if you're in science or social studies, you're not interested in that. You are interested in the growth, altogether in summary now, of specification in the use of language, teaching them to modify richly, and effectively, the power to relate ideas, and make more mature, complex statements, that are full of felling. You are interested in getting the children to learn to say all that they know to say about a given topic. That's what you do in language when you get it out, after you set up occasions that require elected discourse. You have looked all day at the problems of language development because you no longer believe that children can't talk, have nothing to say, and when they do talk, have nothing to say.

A Description of I.T.A.

The letters I.T.A. stand for "Initial Teaching Alphabet". It was developed in England by a fellow named Pittman. It is designed to do what many people have thought a desirable thing to do; that is, reduce the complexities of English so there's more relationship between the letters used to spell words and the pronunciation of words. English is a very complex language. It's not nearly as complex as French in this regard, but it's much more difficult to spell English than it is Spanish or Italian. I think perhaps the people in Italy and Spain were illiterate longer than the people in England because of what happens when a language gets fixed in print. The printed form survives past changes in pronunciation, so we have so many different ways to spell the same sound in English that we don't need to go into that.

But, there are twenty-six letters of the alphabet. Pittman, and other persons who have worked with similar efforts, said, "Let's extend the alphabet and have a sign or symbol for every sound in English. Then when we have taught these sounds, a child can sound out any word that's written with these forty-four symbols." The way this is done in the American approach to this is that the child is taught the forty-four symbols the way we used to teach the alphabet prior to reading. After the Civil War all over the United States, the child was taught to read by the spelling book. This spelling book was made up first of the alphabet, then of two lists of two-letter syllables, then a list of one syllable words, two syllable words, three syllable words, etc. By the time the kid had learned to read all of this, he was ready to learn to read. That is, to go into connected prose, a paragraph. Reading was at the end of the spelling book. The same old blue-backed spelling book might be studied by a child in rural America in 1850 for a couple of years before he learned to read. The principle was the same: Learn to pronounce, then move on into prose.

The attempt to extend the alphabet so that you have a symbol for every sound produced forty-four symbols. There are forty-four sounds in the English language according to the Pittman brothers. That means that after a child has learned to recognize a sound attached to a symbol, he can sound out the word. Also, this is the thing that most people are astounded by, he can write anything he can pronounce. Since writing is a laborous thing, we thought it was just the fact that the first graders were six-year-olds, and inclined to rely on the large muscles (and you've got a whole generation of research, beginning about 1925, that would indicate that) that they can't hold a pencil - just an ordinary pencil. He's got to have a big pencil.

We introduced manuscript writing in the first two grades, because it was simpler to do. You only have two forms for manuscript writing; the circle, the part of the circle and the straight line. We said, "This is simpler to do", and we faced the fact that kids can't hold onto a crayon. Well, we discovered that if a kid can spell without any effort, he can write for thirty minutes at a time. Or if they'll just write rings and circles, these kids don't have the problem of spelling standing between them and writing. Spelling doesn't arise here.

The teacher I told you about is named Beatrice. Bea has always had her kids write a lot in first grade after Christmas. She was probably the best first grade teacher I've seen. I've been in Bea's room when she was having her kids write. It's in a modern school room where it's tiled, and you can put stuff up. She has always had long compositions by first graders from the middle of January on. Her kids write a lot - traditional writing. When I went in to see Bea, her kids had to have three sheets of paper, they had so much to say. You know the kind of thing they write in the first grade. Here is Bea sitting up front in her rocking chair, and the kids are all writing. They want a word, and this is before she began I.T.A., so they come up and line up, and they are writing about what they did over the weekend. If, say, they want the word bicycle, and it's not in the reader, she takes a little pad and writes the word, "bicycle". Over here are half a dozen boys who haven't started yet. They haven't got a thing to say. One little boy said his family had gone skiing over the weekend, and she said, "Well, where did you go? When did you leave? How did you go? What did you take with you? Where did you stay?" She asked about ten questions in about ten seconds. He turned around and went back; didn't even have time to say, "Thank you", because he knew he had a lot to say. She was keeping this up - writing "bicycle" over here, writing "aircraft" over here, writing "avocado" over there, helping this kid look for something in his reader, trying to warm these kids up over here and help them see that they had something to say.

When I went in there last spring with this I.T.A. group, there wasn't a group lined up here to be helped. They didn't need it. They were spelling phonetically. They are using the sound symbol system to write the way they talk. I don't know how it's going to work on Georgians. I walked up to a boy the other day, and he said, "We don't do that anymo'." I said, "Anymo? Mo?" He said, "I know you all say more." Well, you'd get that reflected, wouldn't you, in the first grade? The Georgia spelling of "more" would be "mo". "Don't do that anymo'."

Some people contend that the best thing about I.T.A. is that it frees the child to write. He can write when he can't talk. And now there are some persons who would like to see (I don't know if this will have any effect or not) I.T.A. used through the fourth grade. That way you won't have to face the fact of spelling. You have the child free to write and read. Now what's the problem there as far as reading's concerned, if you kept this book through the fourth grade? You'd have the tremendous problem of having to translate everything into I.T.A. As a matter of fact, when I.T.A. started it had only seven books plus the pre-reading material. This past year they introduced a series of books for children, some of their own and some translations of regular children's books, into I.T.A.

In Cleveland, Ohio, the Greater Cleveland Educational Research Council, which is composed of something like thirty school districts in and around Cleveland, has the new Social Studies Program. It's like a

lot of other social studies programs - it's way out. For a while they were going to do a lot of comparative structures. Four or five years ago, when I was up there, they had a unit in kindergarten on Honduras. The teacher had to look it up to find out where it was. In the Cleveland social studies program, they studied inventors and social studies in the first grade. They decided that the child doesn't wait until the sixth grade or the fourth grade to become involved in the larger world around him. He knows about states, and space. He knows the names of the astronauts, discoverers and explorers.

This business of exploring space has a long history, doesn't it? They made a list of achievements, and wrote some biographies. For first graders there are biographies of Balboa, Vasco de Gama, John Glenn, and when they published them they put them out in "t. o.", that's traditional orthography, or the original alphabet and also, in I.T.A. So, you've got the social studies materials for the Cleveland area published in the new extended alphabet. If this thing took, it wouldn't be impossible to do this, would it? Everything would have two versions. Of course, the difficulty there is that it would be pretty difficult to put all that stuff in I.T.A. Don't you think? The tendency has been to go from the first grade right into traditional orthography. Book seven, a little list of symbols that goes in the reading series, is designed for fast kids in April or March or maybe in the second grade for those who haven't done so well, and that's the end of it - one rather fat reader.

They then move from the forty-four letter alphabet to the traditional twenty-six letter alphabet on schedule, and when he starts to write he gets nervous in the stomach, his hands cramp; and we go right back to the problem of not being able to spell right, and, consequently beginning to have to squeeze more than a sentence at a time from kids. I think we have to take it seriously. I think we ought to look at it, and it's just one of the new approaches to reading. There's the Whitney approach. Have you examined those? I think the one I know best is the newest one, prepared by Charles Carpenter Friess, who is the grandpappy of American linguists. After he retired, he went o Philadelphia and spent three years with some curriculum people there and his wife, who is a very able person, developing reading materials organized around the regularities of English spelling. There are some word groups. He's got this very carefully organized. I know him quite well, and I've worked with him on various occasions. He is a very amusing fellow, and I asked him, "What's the difference between your method and the other stuff that's coming in now? There are two or three linguists who are going to supposedly solve our reading problem." He said, "Well, mine comes in the context of meaning." He didn't know much about reading when he started out, but he said, "Our material is meaningful as well as scientifically designed". Well, the fifth lesson in there reads something like this (you see how much meaning there is in this): "Matt is a cat. Matt is fat. Matt is a fat cat." He thinks that is very funny. "Matt is a fat cat." That means something. I don't know where Friess picked that up. Of course, what he's trying to do is get out the "at", the "it", the "et", "ut", "ot", - all the vowels plus "t" are introduced in a lump, or the "at" and other letters that go to make up words.

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Friess says that when the child learns to read according to his method, which he says has meaning as well as linguistics, that they can spell better than any kids have ever spelled before, because they start with all the regularities. They can't put all the "at" words in the readers, but once you've got the "at" you can do a lot with that. We've always worked this way with a "word family". A hundred years ago, in the old blue-backed spellers, they taught some of this - the regularities. Then this linguistical approach burst into seed about ten years ago. The reading specialists got the Bluefield-Barnhard book called "Let's Read". Have you seen that? This is the fountainhead. If you want to know where all this stuff comes from, look at that book. The Bluefield book is dead, and has been for a long time, but it's first proposals came out about thirty years ago, and it's taken us this long to take them seriously. I heard this book reviewed when it first came out, by a group of very distinguished people in reading. You'd know the names if I read them off to you. They have written histories of reading, they are the senior editors of the textbook series, etc. They nudged each other and jollied around about it, and just nearly fell off their seats laughing. But, maybe we ought to take a look at it. It might have something. Anything that helps us teach reading to the kids that we can't reach might be worth fooling around with, wouldn't it?

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Thursday, Aug. 11

I am going to try to do two things today. One is to work on vocabulary development the first part of the morning. When we come back from coffee, I will try to talk on reading and literature, in combination - new directions, developments, or a point of view. We will refer to some questions you have about I.T.A. at that point, when we talk about reading and literature.

Well, I am going to try to do something to present a point of view on vocabulary. The reason I use this expression of hesitation, is that I've never done this before a group that is quite so large and so varied, but I think we can do it, if you're as lively as I know people are in the morning. I wouldn't do this in the afternoon, but we can try it in the morning. What we need are ten groups of five persons. The extra two can sit in some place, but we need to form groups. Would you do that? Just pull your chairs around in groups of five. If you don't have five - get five! I'm going to number each group.

Now, yesterday, when I was trying to talk about language development, I said the psycho-linguists contend that when we learn our language, we not only learn how to put it together, or the syntax of the language, and the sound system, but we learn the words or terms that express the meanings valued in our particular part of the woods. As we learn the words that can express meanings that are valued in our family or our neighborhood, if you take that idea seriously, then you begin to say, "Well, as yesterday, somebody said, 'What do we do about the thousands of young persons?'", and I said, "Well, you have one option there, you don't do anything and you can do a lot". You do it from some criteria related to acceptance and intelligibility. A person with a very deep dialect and difference of sounds could still learn, if we know what we are doing. He can learn science and social studies, even if he expresses himself, if he pronounces "tadpole" in a different way from the rest of us. His grammar can be altered, and sometimes we wish to do it. But, he can still read, and learn whether he makes an occasional error or not. I've heard very fine persons say "ain't". Martin Luther King, once in a while, when he wants action, speaks the language of the people, uses the grammar that wouldn't get into the books, and he's a very brilliant man. There are a lot of people whose grammar doesn't stand in the way of their work.

Now, to the third problem of language. I've talked sounds, the way you pronounce it, the way we put it together, the grammar, but when you get to vocabulary, that's another thing entirely. The essential difference in language capacity is the question of vocabulary. That is why I am highlighting it this morning. We learn it as we use it. I think we are in for a generation of concern for the vocabulary development for the children and youth. I'm going to try to present, through this way of working, to try to help you become increasingly alert to three kinds, three realms, of vocabulary.

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First is the realm of sense. I want you to have a chance to see what this looks like. Groups one and six take the sense of taste. Groups two and seven take the sense of smell, Groups three and eight take the sense of feel, and here will be groups four and nine, and groups five and ten here, and see how many words you can write down. Have somebody write them down for you. Don't start yet - you don't know what you're doing. It's group two, you might know. The ones who sit on the front row are always the ones! Try to ask yourself, "Does this belong only with this set?" See? Don't put down "good" when you are thinking about, "He hears good". Put only those words directly connected with a sense. Do you understand what I am talking about? You do, I know. Go ahead. Make a word list on the sense that you have. I want synonyms, but the word "synonym" is not an adequate one, is it? I'll tell you one way to think about it. You are all literate, so don't get bogged down. You can take nouns, verbs, and adjectives. Don't put in "roquefort cheese" in the smelling vocabulary, though. Adjectives could be in there, too. We don't get the actual with everything that we can if we're not equipped with the words that we need.

Development of the sense vocabulary, attention to it, because senses are the source of most direct learning, is very important. It is especially important, of course, to children, but it never phases them, because we deal with these senses always, don't we, through the whole educational system? Well, now, let's take another realm of knowing, of sense, of our feeling vocabulary through which we make the distinctions in the realm of emotion. Is this an important field of human experience? We sometimes say that (and I don't know whether this is true or not), one of the reasons you have this difficulty, especially with younger children of a lot of useful, physical force, or expression of feeling through physical means, is that there is a lack of vocabulary to make the distinctions in the realm of emotion. While we don't want to rely on that too much like a lot of other generalizations, the disadvantages are probably incomplete. and only tenths of the possible explanation of the differences in behavior; we still recognize that we deal with a realm of extreme variety and a great range of speech. Fine shades are needed, are too important, in our interaction, our communication with human beings.

Alright, let's take our old good-bad, which includes practically everything. I put up here a diagram, because I think this represents pretty well one way of looking at a modern reading program. I'll refer to it in a minute. I, first of all, want to go through what I consider aspects of reading in the elementary schools. I have seven characteristics of an up to date approach to reading. First, and I know this is relevant to the purpose of many of you, is to build from the experiences of children. Now, we were talking yesterday about the contentions that some people make, that disadvantaged children do not know anything, they have nothing to say. I was bringing that into question. The experience approach would assume that every human being coming into the school has had a lifetime of

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experience. The question is, "What are these experiences that lie in the richly buried background of children in this county?" I also suggested that whatever the experiences outside of school, whether prior to school or being had at the same time, the relevance of these to the school program is only one problem. We all provide experiences in school. That's our business, so, if we're wanting to make sure that children have something to talk about, we look at the experiences we are giving children and we mind them, we work them for every possible learning potential that there is inherent in them. We provide common experiences, and we build language out of them, including reading. We are all familiar with this.

There is a school, of sorts, in reading instruction, which believes that children should be taught to read from dictated stories, their own personal stories, whether dictated and typed up, and given to them in booklet form, by the teacher, or through group stories dictated and written as I referred to yesterday as a whole. Most of us would incorporate silliness, but we wouldn't rely on it totally. We would make use of experiences children are having at school, or had before they come to school, or come to us I should say, because we're not talking about merely beginning readers.

In addition, we would like to move on to something more than experience. I think there is something that might be useful for us to describe as beginning reading, if we can separate beginning reading from the rest of the reading program. Yesterday we had some questions about one of these approaches to beginning reading, and we had on the board the I.T.A. alphabet.

The I.T.A. alphabet sounds very complex to us, but let's assume that you were coming into school and you didn't know there were only twenty-six letters in the alphabet. What we have here is a forty-four and each one, at least to the British ear, is a distinct sound in English. Now this has a linguistics base. Sometimes people say forty-four, sometimes forty-three, sometimes forty-five, identifiably different sounds in the language, and the assumption is (it seems to work out pretty well) that if you know these forty-four printed symbols for every sound, then when you get a combination of sounds which is a word, not having anything else to unlearn, you could pronounce it without any trouble whatsoever. As I was saying yesterday my only experience with this in hearing some children who have been through a year of I.T.A., was that they were the most fluent six-year-old readers. Fluent. I didn't remark on comprehension, but in pronouncing, this group was the most fluent that I've seen. I think that's the only reason.

The transition, or as they sometimes say when they move from this I.T.A. to traditional orthography, the t.o.ing of the child, is supposed to be accomplished in the final book, and supposedly without difficulty. Now, I don't want to contend with this, and take up more time with it, because I would like to get through my remarks as arranged, but I use it as an example of something that is happening in the teaching of beginning reading. I pull out this because there

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is, in this era, an effort to go back to the nature of reading, and to the studies of scientific analysis of the English language for new data on what needs to be learned in order to be able to pronounce the words we know when seen in the alphabet that we have learned. This is one approach I described and another linguistic approach that C. C. Friess represents. This is another attempt to be more scientific in selecting what needs to be learned so that we can succeed in the teaching of the skills of pronouncing the words we know when we see them on the printed page. I don't want to call this "reading" as such. It's beginning reading, and we need another word for it. If you want a phrase to use for it, you could call it "sound-symbol relationship". It's that piece of reading instruction which is the sound-symbol relationship. Sometimes I am just talking about pronouncing words - teaching children to pronounce words.

Now, I don't want people to think I don't know any better. I know reading is more than this, but this is a part, a first step along somewhere, tied in with the past experiences, tied in with a broad base of learning, which transcends just the teaching of the sound-symbol relationship. I cut across this way, because I think it is unique. It belongs to the first phase of reading, and it is unique. There is this promise, that because we are re-thinking the nature of the language, and the nature of the problem of teaching the sound-symbol relationship scientifically, there is this promise that we will be more successful in this piece of teaching reading than we have ever been before; that we will have fewer failures, and go further and faster than we have gone in the past. There is this hope.

We need to keep very close watch on this because it may be that the very stuff which we are dealing with right here - the I.T.A. and the Friess method, is not the answer, but it does represent an effort to re-think the nature of this part of the reading program, and I think it would be a great mistake to overlook it.

Now, on top of this base we have the reading program as we usually think of it. Suppose we were successful, and for most children we did this in one year, and could free ourselves for a new kind of reading program. What would it look like? I think it would look something like this. Over here we would have a band that I call "guided personal reading". You don't want to lose this. We used to call it "fun reading", "free reading","self-selected reading", and "outside reading", but let's have a new way of talking about it. I'd like to call it "guided personal reading", the guidance coming from the adults in the situation - the teacher, the librarian, whoever is working with them in helping the child grow. I'd like to see "outside reading" come "inside". I think it ought to be inside, and if you want a rough guide, I can't see why in the elementary school there shouldn't be, after the child has learned to read, half an hour every day when the child has a chance to read books which he has chosen with the guidance of the teacher that are his books. They are not for social science studies or for literature. They are just for him, and you, I understand, are lucky enough to have lots of books in your schools and librarians to help you. Really, if you were trying to pick out one thing to do for underpriviledged or

disadvantaged children who come from different backgrounds, or anybody that you are welcoming into the world of learning, I can't think of anything that would be more important than sponsoring personal meaningful reading.

We sometimes feel lucky if we've taught children and got them to like to read. To me it's surprising that we do, considering that we don't pay attention to it in school. "Guided personal reading"- I fill it in every day of every elementary child from the time he has the first skills to read.

A second part of this column is the organized literature program. I want to talk about that a little, because the literature program of the elementary school has been in a state of - well, it's just been in a state! We haven't had what is called in most areas of the country, for a long time, an organized study of literature. Right now, I am working to edit some papers that came out of a series of five institutes on new directions in elementary English, sponsored by the National Council of Teachers of English last winter and last spring. I directed all five of these four-day institutes. They were held from Santa Barbara to Baltimore. The closest one to you was in Atlanta. The papers that are coming out of there are reporting a variety of ways to organize an English program in the elementary school. I'll just show you some of the ways that are being proposed.

Now, these are not all being proposed by people who know children. First, they are being proposed by college professors, in part, and you may wish to take issue with them. One proposal is to organize the program around great pieces of literature. There is a "body literature" which we inherit by being human and some people feel that children should have access to this and should have it taught to them. The great fairy tales, and fables of the past, stories from the Bible, poems of Tennyson, the heritage, Robert Frost's "Passing By Woods on a Snowy Evening", Walt Whitman's, "A Child Goes Forth Every Day".

The second approach is to teach the types of literature - we will teach the gender or types of literature. We'll teach myths, fairy tales, fables, legends, lyric poetry, narrative poetry, the short story, the novel, and we'll talk about them as types, in the first grade. We'll study fables, and we'll ask, "What is a fable?" A fable is literature in which the single major character has only one characteristic. He's all pride, or vanity, or foolishness, and he gets his comeuppance. There's a moral to it. People who are in this type literature are going to have the kids write fables in the first grade. They write their own fables. They write their own ballads. In the fourth grade they'll study the seven-syllable Japanese verse form, usually presented in three lines and they'll write it. There are people who propose this kind of literature program in the elementary school.

Heritage forms, a third type, is that literature should be organized around major human themes like loyalty, courage, romance, love, adventure, wonders, and should draw from all kinds of literature

in order to let children understand that the literary man is shaping and sharing his experience in terms of major human concern. That's out of Wisconsin.

A fourth approach, which is sometimes proposed, is the approach of critical study or analysis of literature. I know that I'm giving you more than you care to know. I know you saw the cartoon in the New Yorker about twenty years ago of a little boy with a book under his arm - a book about penguins - and the librarian said, "Why are you bringing it back so soon? I just helped you check it out yesterday." He said, "It tells me more about penguins than I care to know." Well, you may think I'm at that point in telling about the literature program.

Here are five steps, and I'll just go through them quickly for those of you who may be interested. When you talk about literature analysis or post-reading of a piece of literature, here's what the critics might include, and they are trying to offer their suggestions. They have been very busy with the secondary people already, and now they are suggesting that we ought to critically study the literature in the elementary school. The first step is just getting the meaning, the literal meaning. This is basic to our reading program. A second step is looking at the language, the selection of words, the sort of thing we were concerned with earlier, looking at the figurative use of language as well as the meaning of individual terms. A third aspect of this is to look at the structure of a piece of work, how it's put together, what relates the parts or episodes of poems and prose, repetitive elements, symbols, characters. What holds the book "Huckleberry Finn" together? A voyage down the river, and this journey is one of the enduring themes of human literature. Taking a voyage. You are going on a journey into the unknown, the unfamiliar. It's a wide-spread theme, but children can begin to see this from the very beginning. Little Red Riding Hood goes into the woods, and the Bear Goes Over The Mountain. The bear is on Hemlock mountain. The boy goes across the mountain. The voyage, the journey, the trip.

I worked with several elementary teachers a number of years ago and one of our experiences was recorded in "Elementary English", (I think it was April of last year), a magazine - "The second grade studies a book called Swimming". It was a picture book published about 1964. This article was called "Teaching a Picture Book As Literature". It is highly literary, only 300 words in it, but beautiful pictures, full of language, and can be taught in literary terms, as the teacher with which I wrote this did. You might be interested in it.

We are going to be studying literature in quite a different way whether we have one of these ways that I described, alone, or in combination. We are going to have an organized program of literature, in the elementary school. That is one of the great new aspects of the reading program.

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Guided personal reading is one aspect of this new reading program. An organized study of literature with children is another. Another is a "developmental program of reading". A <u>developmental program of reading</u>, (I would prefer to call it "study skills", rather than "reading skills") - teaching children and older youths to find sources to evaluate and extract information from a variety of sources, to combine it and to test it out with other people. These are highly complex "study skills", but what we are talking about are "high level study skills". That needs to be programmed. Literature is going to be programmed, and I am going to see half an hour protected for the kids and books.

I want to make a couple of points about an aspect that probably belongs here in this program, and this is "learning through inquiry". There is scarcely a new program for the elementary or secondary that doesn't use the term "inquiry", "discovery", "independent study", "techniques of search". The whole inductive teaching and all of these are positive on the availability to children of a broad range of materials and experiences. This is true of the mathematics program, the social studies program, the new science programs in the high schools, individualized reading; it is one approach to the development of study skills. It is basic to the way we are thinking about learning today - the curriculum. What a child needs to do is to have an opportunity to develop major concepts of generalizations in relationship to one another so he has a framework to see, that he gets from study. He doesn't remember the fact. He remembers only thosefacts that relate to big ideas. This is a psychological truth that we have known for forty years. But, we are now beginning to say, if that's true, let's organize it, so that we can make sure that these big ideas get out.

A structure is made up of concept of words and generalizations in relationship to one another. This is the way the human being functions. We don't know this. This is separate and isolated bits and pieces. We somehow have the capacity to put things together, to generalize. This is perhaps the great human capacity, next to the sense of wonder. The power to generalize. Let's do a better job of helping people have more to generalize. Let's form the base of experience so we will have more to work with, and we will have to generalize, instead of just learning someone else's generalizations, which is what you do when you use one book. You have the generalizations and concepts in the book. But with the richness of today's world, a flood of information, impressions, ideas, images, with so much to learn from, there is no plausibility any more of talking about <u>the</u> book - <u>the</u> book that we study.

And so this has its implications for reading. We have to start from the total collection of materials, and you are fortunate in having libraries in your elementary and in your secondary schools. I have seen big libraries in Ohio which were used for outside reading, and to which children went when they got through with what they really

had to learn in the classroom. Then they went to the library. We are talking about building the program of learning from the total collection of resources, the materials center (so it can cut off from just printed materials only). Recordings, films, charts, maps, models, and anything else that doesn't have to be taken home and fed in the evenings, (like a person or living animal that you wouldn't want to file). We need to think of the media, the variety of the media out of which we can learn. We need to see the library center as central to, not supplementary to, learning. We need to feel as though the collection of materials were built in order to realize the curriculum, not out of a standard catalog only.

We need to have "learn to use the library" become "learn through using the library". There are school libraries that are organized to teach the children how to use the school library. We say there is some instruction needed, but if you are going to learn you need to be able to search the shelves of the school collection for a book you haven't read yet. That's the way kids learn to use the library.

Another aspect under this, which I think ought to be central, is the idea of continuous access to the collection. That is, when you need a book, you need it. I sometimes establish these criteria when I am thinking about a materials collection. It ought to have quality of course. It ought to have stuff that's relevant to school purposes. You can always take those for granted. Then it ought to have variety in kind, because each of these pictures teach things that could, can't, and vice versa. You need abundance, you need lots of everything. Finally, you need accessibility to it, when you want it.

I think this materials center concept is interesting and important. Recently in Albuquerque, New Mexico, they built a new elementary school they call the "Pod School". Each "pod" has space for four troups of children. Each "pod" is supposed to house a hundred children. The plant has a central library in it, a row of offices, cafeteria, etc. In the middle of each "pod", for accessibility, there is a collection of materials for this "pod". They have outdoor walkways. Flexible walls. The study materials are all loaned out from the materials center. In this one room, where there are no walls, they have "cartridges". One of the big things in elementary schools today is a multiplication of adults working with children. Instead of maybe just four teachers in this "pod", there may be six or seven or eight teachers, or adults (lay aides or mothers), working with this group of a hundred children, and they don't want walls to keep them from doing all sorts of things.

I am going to emphasize, in talking about reading, some of the developments that I have seen. One of the things that I think is happening in the reading program is that we are beginning to see that reading is not the only aspect of learning. There is a new effort being made to teach young children by means other than script. One of the new social studies programs, being developed at Cambridge, Massachusetts, is concerned with designing new content with a

physiological, socialogical base to it. In order to chart it in the first grade they are developing film that will be used to impart information. I am not sure that they have the Eskimos in the first grade in this program, but they have them some place in there as the "primitive culture", and they sent film companies or corps to Point Barrow to make pictures, over a year and a half's time, of the Eskimo in the process of change. This is "The Culture in Change". That is what the children will be studying in the primary grades, a culture in the process of change. The children not able to read fluently, but able to understand much more than they can read, are going to be given film stories of the Point Barrow Eskimos, as a way of giving content, images, impressions, information.

There is a book for the first grade that is a picture book, which has thirty lessons. The child opens to lesson one. The teacher puts a record on the machine, and the record talks the text. The bell rings and the kids turn the page. The text is taught for that two-page layout. I think they are fifteen minute lessons. So, you are using recordings and you are using vision and the children not able to read, yet, the kinds of things that they can understand, are listening and learning. We all have four vocabularies. The speaking , reading, listening and writing vocabularies. For the child we are talking about here, the listening vocabulary is the largest. The next largest is speaking and the reading and writing are almost non-existent to most six-year-olds.

In the fourth grade the reading vocabulary might be largest, then listening, then speaking and writing. The twelfth grade student's biggest vocabulary might be reading.

We are trying to look at the shape of a modern reading program. There is now an effort to separate this fundamental step in reading and to re-examine it so that perhaps we will be more successful with more children than we have ever been before, and we will finish sooner the mastery of this first step.

Then I propose a useful way of thinking about building on this base would be to think of the three part program. A part that has to do with guided personal reading, a part that is an organized program on the study of literature, and a part that relates to the development of high level study or reading skills, which requires the broadest possible base of materials and is not confined to the reading period, but is built on a kind of day-long look at study and learning means. Reading is not the only way to learn, and we are about to understand that.

There are three approaches to trying to get a new scientific basis for reading. One is getting a new alphabet, a letter for every sound. A second approach would be a linguist like Friess. He is not concerned with sounding out words. You have to learn the

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alphabet in the Friess approach. His contribution is based on the regularities with spelling, families of words. The linguistics here comes from the analysis of the scientific language as to which families of words are where? How should they be introduced to the child? With that could be coupled learning to pronounce the words, but there is not any emphasis on this letter-sound relationship as such. Friess would have word cards, etc., used. It isn't the sounding out of words, it's the similarity of sounds of families or groups of words. This is the basic Bloomfield approach to the analysis of English in terms of families of words which have likeness. This was basic to the old spelling materials of a hundred years ago. The child spent two years learning to read those books in the rural schools and only read after he learned all of that stuff. It's a return to an analysis of the language and it may come to nothing. We may find that when the money runs out the programs collapse! I think not in this case. I think we may be moving into a discovery of what needs to be learned for children to be able to read.

There is a great interest, on the current reading scene, of looking at the nature of materials for young readers. In the city there are readers being written that deal with city life and that deal with multi-ethnic neighborhoods. This has been proposed as something that may have a great deal to do with reading, the suggestionbeing that children are thrown off the desire to read because of the unfamiliarity of the material. That, perhaps, deserves to be tested out. There are 2,000 new titles for children being published every year. It's doubled since 1945. The reading environment is a thousand times richer than it was fifty years ago.

"SOCIAL EXPERIENCES FOR DISADVANTAGED PUPILS"

August 12, 1966

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Collier County Institute for
Teachers of Disadvantaged
Children and Youth

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Friday, August 12, 1966

First, I would like to tell you who I am. I know you know me by name, but I'd like to tell you that I've been a teacher. I have spent thirteen years in the elementary and junior high school classroom, part of the time as a principal. I began teaching in a school in California, in a private school because I didn't have a certificate and hadn't finished my degree. I hadn't finished it by my second year of teaching, so in my second year I taught in a school that would take me without a degree, and that was down on the border of California and Mexico. We had very large numbers of Mexican migrants, working in the Imperial Valley, mostly on lettuce. They were people living under similar conditions as those whom you serve.

After that I was fortunate enough to get a job at the American school in San Paulo, Brazil, where I taught Junior High School, seventh and eighth grades. Then I taught for three years in Australia. The first place I taught in Australia was a country schoolhouse where I had sixteen children in one room, the water supply was a tank that caught water off the roof, and I got paid 25¢ a week for each of the outhouses (to clean them out). I was then promoted to a larger school that had 42 children and an apprentice teacher, and larger outhouses, and a larger water tank that had a dead kangaroo in it, I remember.

After the Australian school year ended in December I came back and taught until the end of the school year outside of Fairbanks, Alaska. I taught a third grade class there. The next year I was a principal in southeast Utah, which is much more remote from anything than Naples could ever be. It was 300 miles from the city. I was principal of a 16 teacher school. Many of our children were quite poor, and again we had Mexican migrant children who came to pick pinto beans.

During that Christmas I met a girl, who later decided she wanted to marry me and since she was such a good teacher, making a good salary and I liked her besides, it turned out to be a good arrangement that we kept. After we were married we went to Columbia, South America, where I was principal of the American school, which was a nursery school through junior high. The following year we went back to California (Salinas), a migrant area.

The next year I had an opportunity to be a professor. I went to the University of Alberta in Canada (I had a Masters Degree by that time), and the first thing they said to me was "When are you getting your Doctoral Degree?" So they made me take a year of absence the next year and go to the University of Toronto. While I was at the University of Toronto I taught elementary school (That was three years ago), and then returned to the University of Alberta, which is 300 miles north

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of the American border, (where there is usually a snow storm in May) and remembered that I had once attended summer school at the University of Miami. That memory in the winter began to get overpowering, and on January 6, when it was 40 below, I got a letter from the University of Miami saying it was 83 degrees, and wouldn't I like to live in Miami, and there was no question as to what the answer was under these circumstances. And here I am now.

But, I wanted you to know that I had taught school and been a principal, because I am hoping to convince you that what I am going to tell you is not all <u>tourist</u>??

I would like to review a little with you things you already know because they have some implications of what I propose or what I advocate in elementary and secondary schools. I would like you to think a bit about the children whom you serve, the migrant children and other disadvantaged children. I would like for you, as we go on, to think a bit about yourselves in relationship to these children.

I was surprised when we went on our field trip and looked at the migrant housing here. It's not as bad as what I've seen in other places. I realize it's appalling, but it's not as bad as the camps I've seen that have thousands of people whose children play in mud puddles. I saw indoor plumbing in some of your migrant shacks, and I saw windows in some of them. You don't have to go very far from here to see places that do not have glass windows, that do not have indoor plumbing, but have a central wash house, have shacks five feet apart, row on row on row, that are numbered so people can remember where they must go back. Many of the migrant children whom we shall teach have lived in those shacks--one room. I have seen dirt floors on shacks, and I have seen chickens running around inside. And we always see the abandoned cars outside, where some of the children sleep.

The migrant probably is, as you know, the most unfortunate person in out society. In the city in the slums people live in two rooms, the migrant lives in one and it is without plumbing. You have already heard about his health conditions. What about the relationship between the parent and the children? How do the parents treat their children? This is important. And, of course, what I say is not true for every parent, every migrant and every child. It is generally quite true, but it is not true in every case.

How do they eat, how do they talk to each other, and what are their relations? Well, observation and research seem to indicate that parents do very little talking to their children. Do they read to them? No. How do they talk to them? Most of the talking between

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parents and child is an order. "Get out of the way". "Get to bed." "Go outside." "Shut up." There is very little discussion between disadvantaged parents and their children. For example, if they were to ride a bus, the disadvantaged child would stick his head out the window and the mother would say, "Get your head back in the window!" She might even say it pleasantly. And the child would say "Why?" And the mother would say, "Because I told you to." No explanation.

The middle class child would stick his head out the window and the mother would say, "Get your head back in the window." The child would say, "Why?", and the mother would say, "Because a car or telephone pole is going to knock it off in a minute." And she may not say it very kindly, but there is an explanation. There is something more than bare sentences or bare commands. This has some implication for the language development of children, how many adjectives they use, and how many adverbs they use and how they speak to each other and what they have to talk about.

The middle class parent generally reads to her children in some manner, whereas many of the disadvantaged parents do not read, or barely can read. Even the matter of eating is different in disadvantaged homes. Studies have indicated that in at least 70% of the homes the parents and the children have never eaten together or regular meals are not taken. I remember one family that had a Thanksgiving Day turkey, and when I visited there the turkey came out of the oven, and all day long members of the family came and ripped off pieces of the trukey and munched on it all day long. No one sat down together, they didn't talk together. They took off bits and pieces as the day progressed and at the end of the day the bones were left, and so somebody was munching on the bones. That's not so unusual--that's fairly typical. With the migrants it's even more typical, because the parents are in the field all day (in the season, of course).

There are some other studies that show that the higher you are on the social scale the more the parents do things with children. The middle class family has family picnics. Yet, if you go to the migrant camp when its raining, or there's no crop, no work, you find the men in one corner, maybe playing craps or drinking beer, or something they made themselves, and the women going about their business or huddled in little groups, and the children are off playing. This isn't a family group the way we know it, in our culture. These are a collection of men and a collection of women and they live a separate existence. They don't live as a family. Yet, you I am sure take your children on picnics, on trips and do not think of a shack as a place

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where you occasionally, (occasionally, not always) sleep. Among many of the migrants the family relationships are rather odd too. I remember interviewing someone in Dade County last year. She was an appalling looking woman, typical marks of poverty. She was obese because she ate mostly cheap starchy foods (that is fairly common with disadvantaged people). She was only in her twenties and most of her teeth were gone, and you know that starts in the first grade because if you look down the rows of migrant children and other disadvantaged children you will see that there will hardly be a one who hasn't his teeth rotting below the gums. Her teeth were gone. At 14 a 76 year old man had raped her and she decided to marry him. He got tired of her as she got older and left her with a number of children. He had several successors who were living with her. Here she was in her mid twenties, with six children, four of them illegitimate, living in a one-room shack with chickens running around and huge cockroaches sharing the establishment with them. No regular income, except for the welfare, which, as you know, is not enormous in Florida. And she is not unusual. There is little privacy in a shack. There is less when you sleep outside in an abandoned car, as many children do. There's no room in the shack. If and when during the season you look through the shacks, and get an opportunity, you will be appalled to find that in some of them there is not a single stick of furniture. Rather there are bundles of rags where people sleep on the floor together, or if they have an old junker of a car, some of them sleep in that. It's amazing to even contemplate how so many human beings can even find floor space in front of the shack. And the fathers, or the uncles as they are called in many places, what is their role in the family? Much too often he is the drunk who comes home, he's the man they see occassionally, and he's not a man who protects the children, or who even can protect them. The kid comes home and tells him the storekeeper hit him or didn't trust him, or called him a name, what can the father do about it? Is there any power he has to protect this child? If the child sees the father as someone who is powerless, and if the child learns to read and write and soon discovers the old man is not as good at it as he is, what does he think of him then? And what does the father think of himself?

There is more employment for many of the women than for the men. I am sure that many of you have part time maids, people who clean your house who come from disadvantaged groups, and they are women. They can find employment often when the man cannot, because of the market for domestic help.

How do migrants buy? It's a little different in Immokalee from what I have seen, but in the big camps the people are not even encouraged

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to come into the city. There is a commissary in the camp, as I am sure there are a number of them in Collier County. What kind of goods do they have? Do they buy milk for their children? No, because there is no refrigeration in the shacks. It is more typical, from my personal observation, to see the migrant child being given a bottle of warm coke than a glass of milk. Don't ask me why they don't use powdered milk, they just don't. They drink coke. There is no refrigeration. The butcher shop where migrants buy have cuts of meat that you may not use typically. There are little bits and pieces, pig tails, very cheap cuts of meat--any grade rather than choice. The migrant buys in little bits and pieces. Of course his eating habits are different. They are dictated by how much he can refrigerate his food, what he can carry with him, and what the animals and bugs won't carry away.

Have you noticed in your lunch program that many of the kids aren't too keen on what they are served, the middle class meals they are served? How much milk is often left? How migrant kids won't eat vegetables? This is always surprising, that migrant kids won't eat vegetables.

And another very important aspect of the lives of disadvantaged kids is that in a sense you are not dealing with children. Go by the shacks and look at the five year old who are carrying the three year olds and the two year olds and the one year olds. Why are they doing it? Because that five year old is the mother of that family. She didn't produce these children, but she cares for them. It's her responsibility. And you can go into the shacks and find five year olds frying chicken, cooking meals, taking care of themselves and the younger brothers and sisters, and I mean five year olds, because I know this. I've been in them. And the parents work all night sometimes, you know.

Now you may say, and many people do, "Now isn't that nice. Don't they love each other. Look at that little girl carrying her brother and sister, and taking care of the rest of them." They have no choice. If you look real hard, and you have to look real hard to find migrants in many places they are hidden so well, you will find children taking care of children. Boys working in the fields, making as much as a grown man. I bet there are, and there have been in the past, thirteen and fourteen year old children working in the fields, picking, making as much as their parents. There are no secrets about sex and life in a one-room shack. And kids twelve, thirteen and fourteen have had a great deal of sexual experience in many, many, many cases. A pregnant fourteen year old girl is not unusual at all. It is not unusual that she never sees a doctor at all either during that pregnancy.

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Let's go back a minute to the buying these people do. Because of the fact that they are paid on a day by day basis they buy on a day by day basis, and they spend on such a basis. They buy little bits and pieces in a grocery store. Because of the places the the shacks are located, they don't usually come to the supermarkets to take advantage of the good buys, instead, their money dribbles away. They probably pay 25% more for their food than you or I because of the small quantities they buy, and they generally buy in small stores that have higher prices. By the way I read in the paper a few weeks ago that the Government said this was true, too, that people in disadvantaged areas pay more for their food because they buy in small quantities in small stores that have higher prices. What about anything else they want to buy? Occasionally they want to buy cars, although many migrants don't have cars, except for the wrecks that are next to the house. They are transported in buses.

They want to buy a television. And I noticed in Immokalee that many of the migrants houses had antennaes, if nothing else. I saw a fellow buying a TV recently, and he shuffled in, and he was mumbling to our friendly TV repairman. If he had had a bigger shop I would have thought of him more like Al Capone, but he didn't have a big shop he had a small shop. He specialized in junk TV's for people who wanted a TV. There was an old beat up set, which looked like a floor model radio. He never tried it out. They bargained on how much down and how much a week. Migrant bills are generally due weekly--weekly rent on the shack. They settled on $90, price for the TV set--$42.50 interest charges over the term he had it and $19.50 service charge, which meant if he could get hold of the fellow who sold it to him he would repair it occasionally. They settled on $5 down and $5 a week. He obviously worked in the fields. He was dressed that way and he smelled that way, and he acted that way. He shuffled out, confident that the TV would be delivered the next day, or the day after, or sometime soon. And I looked at my smiling friend, the TV man, and I said, "How much would you sell me that thing for?" He said, "$25.00." "How much would you sell it to me for on time?" "I wouldn't sell it to you on time, you'd have to pay cash." "Well, why did you charge him so much?" He said, "Look, I got his $5 now. I'll deliver the TV. Next week he'll make payment. The following week I'll be out knocking on the door to collect my money, and he'll put me off another week. Then he'll skip a couple more payments, and within two months I'll have to pick it up." What does this show? This is a vivid way of demonstrating this individual's lack of any sense of how one buys on time and the quality of what he buys, or the importance of shopping. He didn't know how much this cost him. All he knew was it was $5 a week. An inferior TV set that never would have lasted over a period of payments. This shows that he was exploited, and yet, on the other hand I could see the TV man's point.

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He actually rented this set out over the two months, at about $2.00 a week when you consider the payments he got, and the times he had to go out to collect it, which is not too unreasonable. Yet, he did exploit because he sold an inferior product at an inflated price.

What about the isolation of our migrants? They are located where they don't come near to cities, where they don't see decent homes, where they don't even see good neighborhoods. They have no idea how the rest of us live. I am not suggesting you are millionaires at all.

Last semester my wife was teaching in one of these migrant programs and she took home seven kindergarten children for lunch. They came into the house (and we lived in a house like you would expect someone from the middle class to live), and they saw upholstered chairs, and these kids had to try out every chair we had! We had a rug in the living room, and they got down on their hands and knees to feel the rug. As incredible as this sounds, they were taken on a tour of a middle class house. They saw a kitchen and they were astounded to see the appliances in the kitchen--a refrigerator, a gas stove, built-in oven. They weren't astounded by a swimming pool, but they were astounded by bathrooms. We have two. They got into one and one girl insisted that she wanted to get in the tub, and she called it "that there thing"--"I want a bath in that there thing." We have a small half bath off the bedroom and one little boy had to stand in the shower and look it all over--to stand in it to see it. Then they went into the bedroom of my two children, each of who has a small bed, and the question was "Who sleeps there?" "My two children." "So many beds!" And more astonishing than anything else, we had a bedroom, where no one was sleeping--it was empty. And a porch--they questioned "Who sleeps there?"

Is that the picture of children who are isolated, who know little of the world that we say we would like for them to join? They had never been through a residential neighborhood before. They had never seen the lawn and the sprinklers working and people walking along the streets.

There are some other factors about these people. I think some of them came out when you interviewed the contractors and the bosses. There are cultural factors among certain of the migrant groups that are preventing them from becoming economically secure. The place of the woman, for example, among the Mexican migrants. These people, by and large, and fairly recent arrivals from Mexico. The housing is probably not so appalling to them. They are probably less poor than before. But, they do like to get their daughters married off by sixteen, don't they? Didn't a contractor tell you that he was worried about

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his sister, who is 23? And he really meant it. And his daughter was 15 and married, and he was pleased. You can't function well in today's society as a successful middle class person if you haven't been educated beyond the age of 16. Let's consider, too, an economic factor. In doing research on the migrant work, the numbers of them, and where they go (we know very little about them) I found out that in some states they don't even use migrant labor anymore. I got a letter from Mississippi the other day telling me "we don't have migrant labor here anymore. Most of our cotton on the large farms is picked by machinery." Instead about 2,500 people leave the state to seek employment in other states where the migrant agriculture work is.

In interviewing some migrant workers here, they told us that they don't even get to pick the beans in many places now, because the beans are first picked by machine. When it is no longer profitable to use the machine, we use people.

Migrants are increasing in number. The opportunities for them to work are decreasing in number. Maybe this is one of the reasons why you are having many more permanent people living here. Your agricultural area is growing, evidently, faster than machines are taking over the migrant jobs. I would suspect you will be faced with more and more migrants living permanently in your own agricultural areas because there are fewer jobs for them in other parts of the country. That is going to be a tremendous problem that you are going to be faced with, with one social worker for 8,000 migrants in Immokalee.

What about other values? They believe fighting is good. It's good to fight, according to some of the studies I have seen. Negro migrants like to fight. Negro migrants suspect white people, whether they are other migrants, or whether they are people of the owner class.

What about the way they are moved about? I know you've heard contractors tell you how they are moved, and I don't doubt that this is so in the case of these particular people. But have you ever seen the old buses in your area with people on them carrying their children, and very little in the line of possessions and furniture that they put in the shacks, which are often owned by the labor contractor? You know that labor contractors pick up people in all parts of the country and drag them from North Carolina to Long Island, right on up to Michigan, stopping occasionally so that the passengers may relieve themselves on the side of the road, or when the man who is operating the bus is stopped by the authorities for improper licensing or inspection of his bus, (and something like nine out of ten buses are unsafe, checked by the Highway Patrol). So they transport thousands of families across

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state lines to one miserable condition after another, in buses that limp along. Their services are sold--they do not bargain their services on their own. The contractor has contracted with an owner that he will pick so many fields of beans or tomatoes, potatoes, at such and such a price. Often the owner will provide the shack in camp free, but the contractor will still charge the migrant laborer $2 to $10 a week for the use of their shack. Often they are in debt to him. He supplies transportation, jobs, housing, lends money for food and occasionally for bachelors he provides female entertainment. He may even be the bootlegger. Not all, but enough, so that the life of the migrant is miserable. Constantly in debt, never wanted, hidden from the sensitive eyes of the middle class. He usually, or often, is denied medical services in the community which he goes to. They are either not there or they are not there for the migrant. Usually schools do not make provisions for him. Often the teachers who teach him do not like him, or are not fully qualified as teachers. When the migrants come in, classes get very large in places. The teachers try to ignore them. They are difficult.

One of the great treats I had was to watch a bunch of migrants load up on a bus at a school in South Dade. I never saw anything so wild in my life as 60 first and second graders, seven and eight year old children, loading up on a bus. They had a visiting teacher with ulcers, two bus drivers. They took the children two at a time and marched them on the bus and sat them down in their seats. Then they walked back to get two more, while the first two, literally out the window, yelling and swearing at each other and banging each other over the head with books. Seven and eight year old children! I guess you know why the visiting teacher had ulcers! And you know, it really was like a cartoon in a comic, except that these are real human beings and children, and the future doesn't look much better for them. How few finish high school. How many, even though they have been to our new and modern schools, fail to learn to read and write. How many, even though your heart may be pure and your motives grand, are ignored by their teachers.

A teacher from a school in Virginia told me recently that she came along and there was a first grader outside the room. The teacher had bawled her out and sent her outside the room and she was outside for a week. The principal asked her what it was, and she said, "She can stay outside that room until she learns to live with people!" The principal said, "How is she going to learn to live with people if you have her outside by herself?" I know that none of you ever put migrant kids outside the room.

Now, let's take this child and transport him from his shack into your classroom. In the first grade he is regaled with tales of "Dick and

Jane", good old white, therapeutic "Dick and Jane". "Dick and Jane" live in a house, they have furniture, and they have a mother who stays home and a father who goes to work and brings home little puppies for them at night. (No one is allergic to the puppy either). Is that anything remotely connected with the life of the migrant child whom you try to teach? He sits there and doesn't say anything, overwhelmed by his surroundings, and he is told incredible nonsense by teachers who have no idea what his real life happens to be. Incredible nonsense. High school and junior high school teachers try to make him learn American history, Roman history. I have even been in rural areas where teachers have one or two years of college and they teach them Greek and Latin--I don't think that's much different than trying to teach them American history, the history of which they have never been a part, except in the pages of a book. A history which in the books ignores the contributions to this country of anyone whose ancestors arrived in this country after 1812, that never shows a Negro as an important person, or a Mexican-American as an important person, that rarely shows a person whose name is not Anglo-Saxon as being a contributor to our country. A library that rarely has books about Mexican-Americans or Negroes. The Negro child who never sees a Negro except in a position of subservience, who never sees a worthwhile Negro man; who is brought up in a society where his father is worthless; then people will say, "Why don't they bring themselves up by their own bootstraps?" They don't have any bootstraps. The only institution with which many of them come in contact is the school.

I think they need to learn three fundamental things, whether its first grade, or junior high school. You, in the year you will have them, will not teach them these three fundamental things. You will get them started on these three fundamental things.

They need self-respect. They need to feel they are worthwhile, decent human beings with potential.

My wife began with her migrant kids when she was teaching first grade and asked me what I thought they should learn, what would they study in social studies? I am sure she was the only first grade teacher for miles around who thought social studies was important. I said something she thought was silly--I said "Teach them about Japan, the reason being to give them something colorful and to show them people other than white who are successful." I didn't say make a big extravaganza out of this and make them memorize the capital and the number of Susuki motorcycles that were exported to the United States in 1963. Just tell them some things about people who are different but made it. This was when they actually began to integrate. There were a couple of Negro children in the class. One little boy from a charming family said his father told him he "wasn't to go near any ____Niggers, and that he knew just what to say to any of them soon as they got near him!" My wife

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was in the middle of this little unit, showing movies on these Japanese people, and suddenly this delightful little boy hollered out "Hey, they ain't white!" Now here were people along the street, who were people of wealth and substance, there were some who were news vendors, there were some being jammed on a subway, but they weren't white. So, she stopped for a minute and said "That's right. People come in all colors." Now, she didn't stop and make a great big speech about love, humanity, civil rights, and duties and obligations of a citizen. She just said, "That's right. People come in all colors." What I hope began to happen then was that this boy, white trash, migrant from Lone Pine, Arkansas, got the germ of an idea that you didn't have to be white to be worthwhile. I am not suggesting that he had any more than the tiny little beginning of recognition that human beings have values, no matter what color they are. I am not suggesting that he went home, as a Joan of Arc in pants, and converted his family to the point where they were leading Civil Rights demonstrations. I am just saying that maybe to this one child, if this idea was encouraged throughout his years of school, maybe he would be one more person to recognize eventually that you didn't have to be white to be important or to be successful.

So, I think the first thing these children need is a feeling of self-importance, self-confidence. I am a human being--there are things I can do to make myself worthwhile, and I don't have to be a bum because I don't have to feel I'm a bum.

Another thing they must learn is how to use and make and handle money. Your dream world of the American Revolution, which is important to me or you, is not important to the kids whose old man doesn't ask how much a broken down old TV costs. What's important and immediate to his life is "How can I hold onto some of the money I've got?" "How can I keep the things I buy so they are not repossessed?" How much interest am I paying? How can I handle my money to make my life better?

The third thing that they need, whether they are black or white or Mexican, is they need to learn something about political power. I didn't say "black power" or "white power", I said political power. No one speaks for the migrant. And the way we get things is through some kind of political leverage. You get teacher raises because somebody has worked in your behalf somewhere, because you have pressured them, and you are an organized group. City Negroes get Civil Rights Bills because they are organized groups who know and who have developed leaders who know power. Other groups in our society know how to use it. Migrants don't. They don't know what they want and they don't know what's available to them.

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So, the three things I say are most important in school for the children: 1) Improve self-concept; 2) a knowledge of politics and what they want (And I think this includes a knowledge of the community since we can't expect anyone to know what they want unless they know what other people have and how to get it, and have direction to where they are going); 3) How to make money and use it well. Haven't you ever noticed how people when they get money change their values and maybe even their friends? My father was a Democrat until he started making $10,000 a year. I suspect that so many people in his company who were making more than $10,000 a year who were Republicans, had some influence on him. You keep up with the Jones' when you get to the point where you know what the Jones' have and you can buy them too. Ever notice how when one neighbor buys a color TV set the next one does? Ever notice when people start to get money they expect different behavior from their children? Do you remember as Dr. Hinton told you, as migrants made more money they took their children to the doctor more often? I have no research to back this up, but I am sure that one of the keys to success in this country is wise use of money. After all, isn't how much you have pretty much a judgment of success in this country?

I worked on a project once with a sixth grade class, that I think would be appropriate for junior high and many places in the elementary school, where we managed money--real money. This is my personal experience as a teacher. What we did was to pay every child who came to class every day (not money, no, but it turned into money). These kids were sixth graders and I, feeling foolish, said, "I don't feel like making you believe--that's your job and not mine." It's a very sophisticated concept, isn't it? It's your responsibility to control your own actions. How are we going to do it? We settled on a solution where we would make up merits, points, and every child who came to school would get three points for each day he came (they looked like dollar bills, size of dollar bills, and we put serial numbers on them, and different pictures on the different denominations). At the end of the week I got together some rummage (A polite word for junk) comic books with ripped off covers, broken ash trays, and put them on the back shelf and we put a point value on each one, which gave their points some value. They purchased, with the points they had received, some item they wanted. Meanwhile, we had set up a list of rules for demerits. I didn't set them up. I didn't care if a kid chewed gum. Some of the children wanted to set up a rule against chewing gum. We comprised on loud chewing of gum or the placing of gum in unpleasant spots (like on the teacher's chair, etc.). They had policemen who gave each other tickets for it. At the end of the first week, which went well, some of the kids didn't have any points left. They didn't come to school every day--they didn't behave themselves so they lost all their

points, and they might even have owed money. So we allowed them to buy points at 3%. It put a real monetary value on the points. The second week nobody wanted the ripped up comic books because they had read them all anyway, so we had to find something else that children would work to buy. Is this unrealistic in our society? Don't you work to buy things? I know as teachers you are all working for the sheer joy of it, and the money is only secondary. I know that many of you would stay if your salaries were halved! The children were working to buy something with the proceeds of their labor. Eventually this meant that somebody had to bring in something to sell. I made one rule. If you make fudge, or cookies or kool aide to bring in to sell, you could sell it on Thursday afternoon, but you have to pay for the ingredients before you brought it in. You had to come in with a receipt from your mother, if she could write. You had to find out some way, how much this cost. Isn't that life? You have to make some arrangements for credit. We got them started the first week, selling what they brought in, paying back their mother, or neighbor or whoever lent them what they needed. We found out we started with 300 points and had a dollar in the treasury this meant that points were three for a penny, but the next week we had 300 points more, which meant your point was only worth half as much. So, we had to get more money in the bank, and there is only one way to do this, and they taxed people. We had 40% income tax. But you have to have some other basis for making money. So when the kids brought something in to sell we charged them an import duty to bring it in the classroom. You know what we were studying? Fractions and percentages of arithmetic--American society--how to make signs that would sell things--appealing to the consumer. A couple of people went broke on occasion when they brought in something that no one wanted to buy, when they brought in too much for the number of people who might have bought. We had to have tax on it, an import duty, a sales tax, and we got real dirty--we charged them for the space they used in the classroom to set up their little shop. We found out that you couldn't go into private business running newspapers when you had only 30 or 40 customers, so we had a government monopoly. What I thought they were learning was how you make money, handle it, how the government is run--and pretty soon in any responsible community with any business efforts you must have banking facilities. We had people who wanted to borrow money. How do you set up a bank? You have to set up a corporation of some kind, often. So for many weeks we studied lending institutions. We had films on small loan companies, banks, savings and loan associations and cooperatives, credit unions. We set up a bank. We accepted deposits and paid 5% interest on them and made out loans with 10% interest a week. You have to do this fast. One of the things we find with disadvantaged kids is they must have rewards fast. They want immediate gratification. So holding off a week for the reward was about as far as we could go with these children. We couldn't

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wait more than a week to sell the goods to get the money, or you get fined. We formed the bank by selling 75 shares at 25 points each. Two boys bought 38 of the shares between them. They had a meeting to set up a board of directors. The two boys owning 38 shares between them comprised the board of directors. And everyone else who held a share had a fit. There was great screaming and wailing and gnashing of teeth. Because they found out that it wasn't one individual who had one vote but it was one share that had one vote. They learned why everyone who had a share in a corporation or a company doesn't really and truly have a voice in its operation.

We paid for our newspaper. Anyone who wrote an article we paid a point an inch. We made it look nice because we wanted to sell it. We exchanged points for money, so we were teaching ratio. We taught interest and fractions. We charged taxes on things that came into the classroom. When children came in with a product to sell we had to sit down and determine markup. Those in private business had to fill out an income tax form. This is complicated--it doesn't run itself, and the place looks like chaos. But everybody was working, everyone was doing something, even if they were arguing over selling a share.

One day, as will happen, a little girl had a dollar. She turned it all into points, and didn't take them home that night and the next morning they were all gone. And we had a big discussion about it. We couldn't find them anywhere. The result of the discussion was that everyone sympathized with her and hoped she would be more careful next time.

As time went by some of the kids said "It's not fair that when I'm sick, or have to stay home and watch the babies, that I should not be paid." I agreed that it wasn't fair,but that I wasn't going to do anything about it. And so we formed a little insurance company that insured people for loss of pay and they went broke the first week! Is that a good lesson? That's life, isn't it? And what are schools supposed to do but prepare children for life.

In order to run any kind of an economic system you need government regulations. You have to have them. We had elections once a month, and they had real jobs to do. They had political parties, and they had interest in the political parties. We found out the first couple of months that Janice was president and Mary was vice president and Amanda was treasurer, and the next month Amanda was president. Does this happen when you have these little popularity contests? One day in a meeting a little girl I didn't recognize stood up and said,"I move that we do not allow anyone to hold office more than once." Oh what a hullabaloo there was over this! We had a rule that no motion,

if passed, could take effect for a week. Pretty soon we had a balance of power, where people who had never spoken before or recognized before because they had vital interests, took part in what was going on.

I don't believe you can do this everywhere in one year. But, I do believe that when you get into the upper grades, particularly the way some of the schools are set up in Immokalee with grades 5 to 12 in them (I don't know how many kids you have left by grade 12, but I suspect its a small portion!) I think, schools would work out this way . What could children do in these schools in the form of business? Clothing. Why can't they repair and sell clothing? Why can't they work on a decent breakfast for other children in the school? Why can't they perform all sorts of services that they themselves can recognize as needed? Why do schools have to teach French, and Latin and American History to those children who don't even feel a part of this country or system, who are isolated from it? Why should they teach rules of economics to children who don't understand how to buy the groceries well, or how to buy a pair of shoes well, or how much money you save by proper repair of clothing? Why should we teach these fantastic things to people who buy their children cheap shoes week after week, when if they could handle their money and buy a decent pair of shoes, they would last much longer. I know this. My children have to wear orthopedic shoes. I pay $15 a piece for my children age 4 and 6, and do you know I pay less on shoes than some neighbors do because they buy a $2 pair of shoes that last a week. My kids' shoes last 6 months. I am ahead financially because I spent from $30 to $40 a year on my kids shoes, and I'm sure they come closer to spending $80 a year on their kids' shoes, because they spend in dribs and drabs on inferior merchandise. I think we have to teach this to children.

I think that we are not going to make these children middle class when they do not finish school. I think that we have to teach them to function successfully in the society in which they are, at the level they are before they rise. You saw successful people who worked with migrants. You saw labor contractors, who I imagine make more money than you do. There are successful people in agricultural industry. There can even be successful migrants who handle their money well and contract for their services well.

But, more than that, I hope that in another generation there will be no migrants who are forced to be migrants; because they don't know the community, because they don't know what's available to them, because they don't know anything about political or economic power, because they have a poor self-concept, they have little or any choice in the work they do. They know of no other avenue for satisfying themselves. The only way that most of them are going to learn is by doing, and buying, and being involved in doing things. If they continue to hear fairy tales, which never come true, hear theories instead of seeing practice, I see no hope for them.

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In the last few weeks I have been compiling articles on migrants and migrant children from back as far as 1919. (We could have gone farther back because we had some in the late 1800's) From the pictures of the descriptions of their lives, they have not improved in that time. As a matter of fact, in my reading, I think they have gone backwards. In reading one article of those who harvest sugar beets in Michigan in 1919 they all had their own outhouses. Our migrants don't have their own outhouses. They had some services. They were not in the hands of the labor contractor to the same extent they are now. As far as I can see the law, the protective law is for other people other than migrants. The murders, the thefts, the rapes that occur in the camps are seldom reported. The services to migrants are nil, practically nil. You can't say they are nil when you have at least one social worker for 8,000 impoverished and desperate people. How many do you have for middle class communities of 8,000 people? Do you have one over-worked, dedicated person or do you have more? What happens to your pupil-teacher ratio? What happens to the attention you give to migrant children when they begin to fill up your classroom? And worst, and more important than all, what happens to the migrant children?

I'm not interested in how much their IQ improves after they have been with you a year, or how much their reading improves, although this is most important. In the long run, I am interested in how many go on to college, how many get married and stay with one woman or one man, how many care for their children, how many stay out of jail, and above all, how many live like decent, satisfied human beings like you and I with those opportunities.